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THE MODERN ASPECT OF THE EVIDENCES.

EVERYONE has noticed how rapidly old schoolbooks become obsolete. The natural philosophy of fifteen years ago no philosopher now holds, while the very nomenclature of the chemistry which we then studied is now abandoned. It is natural to ask, whether corresponding changes have taken place, or ought to take place, in religious science? At present it is proposed to limit the inquiry to the subject of the Christian Evidences. Butler and Paley did more than yeoman service in their day. Should we re-emphasise their arguments at present? or are there other aspects of the matter which it were wise to bring forward?

It is quite true that the illustration used a moment ago, about the obsolescence of old schoolbooks, does not entirely apply to the case in hand. The reason of their fall into desuetude is, that the matter which they contain is no longer recognised truth. Stated at the outset, as of the nature of working hypotheses merely and more or less tentative, time and study have proved that new ones must be adopted to explain facts subsequently discovered; it was not so much the way in which the thing was put, as the thing itself, which has passed out of general acceptance, or proved erroneous. But it is almost needless to remark, that it is not so with the matter now in hand. By the "Evidences of Christianity," it is generally agreed that we shall understand the proofs of the Divine origin of the Christian religion. From the nature of the case these are unchangeable; it is merely the method of their presentation concerning which a question is raised as to whether some modifications may not be desirable. It may be shown that there exists a different and altered condition of scepticism from that which prevailed when the great masters of early English apologetics drew up the high arguments on which it had been customary to rely. Accordingly, while the grand exhibition of the Christian Evidences is, and must always remain the same, it is a grave question whether the methods of presentation ought not to be altered to meet the altered circumstances. Hardly, even in outward form, are the difficulties of the present age

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those of the eighteenth century. When Paley, for example, wrote his masterpiece on the Evidences, two arguments seemed to him conclusive, as, indeed, they did to the objectors of his day. Put into twenty words, his book is this—adherents of Scripture miracles have gone through a great deal in testimony of their belief; adherents of other religious systems have not; hence Christianity must be true. This line of argument retains, of course, whatever weight it ever had; but it hardly touches modern scepticism, which is not so prone to deny the miracles, as it is to be careless whether they are true or not.

But there is more than this. No one can have read Mr. Froude's striking description of the state of the Roman world in *Cæsar's* day, as set forth in his monograph on the latter, without noticing some startling resemblances to the condition of modern society on both sides of the Atlantic. It was the age of the bloom of literary cultivation. On morals, on art, on politics, on poetry, on even the speculative problems of life, a high pitch of adroitness had been reached. "It was an age of material progress and material civilisation; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and dinner parties, of senatorial majorities and electoral corruption." And then there was that which was more frightfully significant and more modern-looking than even these. Religion had ceased to be a law of conduct, and had become a matter of speculative opinion. Temples were built with increasing frequency, and greater elaborateness of costly splendour. The services were gone through with scrupulous attention and accuracy; but they were not thronged with increasing crowds of worshippers. The antique supremacy of right over expediency, of duty over self-indulgence, had passed away. As one has well said, "Rome was ripe for judgment."

All this reads much like a description of to-day. Well-nigh every item in the ominous list is true of the society before our eyes. The age is full of restlessness and discontent. It only half believes; it is sinking into luxury and self-indulgence; it is loaded down with an anxiety and hopelessness which are not Christian. And there is one point about it which is in strange contrast with the condition of the ancient Roman world. Christianity came to that with a startling novelty and freshness which compelled attention. Alas! to our age it is an "old, old story," in quite another and a sadder sense than in the familiar hymn. Accordingly there is little that is fresh and arresting to be presented on the Evidences. The fact is, as an acute observer has recently pointed out, the difficulty goes deeper than the old scepticism which the old evidences met and routed on a thousand fields. The question is not whether the feeding of the five thousand be true, or the standing still of the sun and moon in Joshua's day. It is whether Christ is a force to enter men's lives and mould and help them. It is not so much whether manna really fell in the wilderness of Israel, as whether Providence is a dream. It is not even so much the doctrine

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of the Trinity, as it is whether man be a sinner, or a mechanical machine of morality, who commits his blameless faults by helpless secretion from the brain. The doctrines for which the saints of old fought and died, with hearts of steel and crowns of flame as they went up into the heavens, seem dim and devitalised to the doubter of to-day. Such, in brief, is the theory of heavy-hearted men we are to meet with our "evidences" and convince.

Considering this change in the scepticism of to-day, it would seem quite clear that some change *is* requisite in the presentation of the doctrines of Christianity. It is proposed to occupy the space which remains by some brief suggestions as to what may be desirable in that direction.

I. The first change which I venture to suggest, is that towards a *more Scriptural method of presentation of the Evidences.*

While it is true that each age of the world has its own peculiar type of thought, its own difficulties, and its own way of looking at things, yet it is quite as true that the Bible truths and the Bible methods are surprisingly adapted to them all. Accordingly, while not bating a jot of that which has just been said concerning the scepticism of the day, in that it is a half-believer's rather than an infidel's, it is still to be expected that we shall best meet it by reverting from uninspired to inspired methods of presenting the Christian Evidences. It will be well for us to linger a moment over some illustrative examples of this Scriptural fashion of handling the evidences.

The first of these which we will mention is *the best way of presenting them to unbelievers.* It is set forth in the seventeenth chapter of the Acts of the Apostles. It is there related how St. Paul was called upon to address the crowd who gathered at the Areopagus at Athens. Whatever he might have done had he been writing a book upon the subject, or if he had been instructing a theological class in the school of Tyrannus, when he came to address a popular audience, he presented only those Evidences which appeal to the consciousness of men in general. He took them for granted, and contented himself with pushing home the truth with all his force. It was not that he himself was not acquainted with the Evidences: few learned Jews of the day, perhaps, had sat at Gamaliel's feet to more purpose: he was himself perfectly saturated with them, as all ministers ought to be: he himself knew that of which he affirmed. But he spoke,—and it is this which is the significant fact,—he spoke of the things evidenced rather than of the Evidences.

A second instructive example is found in the case of Apollos. He illustrates the Scriptural way with those who are already Christians. We are told that he "helped them much that had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." It will be observed, again,

that this eminent minister did not obtrude the details of the Evidences. He gave his hearers the things evidenced, and not the Evidences. These last had convinced *him*; and then he spoke with all the earnestness of that conviction. And so, by this secondary process, he drove home the truth, and under it the evidence of the truth, to the minds and hearts of those who heard.

Is not this more than a hint as to the change we need in our presentation of the argument for Christianity? The old forms of presentation are as valid as ever; they prove the truths they once proved as convincingly as ever; they are not to be dropped as past their usefulness. But they have lost their freshness to the minds of men of the present day. As often as the old objections are brought up, bring up the old answers, of course. But it is submitted that, for the average mind, the old Scriptural way is still the best. Present the truth as something true, rather than as something to be defended.

II. This brings us to a second point. While not ignoring the old lines of argument so far as we are called to employ them, we may properly emphasise to the scepticism of the age those evidences which bear on the doctrine of inspiration.

Every attentive observer of the signs of the times must have come to the conclusion, that the great battle which remains to be fought is that over the question of inspiration. Men are not asking so much whether this or that fact of Scripture be true, but whether the Bible is God's Word in such a sense that it is the end of controversy. There is a widespread impression, even among so-called Christian men, that the Bible is a good book, but only true for substance of doctrine. It is suspected by many that its affirmations are to be taken with a grain of salt. We may not like to admit it, but there is no doubt that such an impression, unspoken often, greatly prevails. On that point, then, we need to concentrate the force of our argument for the Evidences. That whole body of divinity, known in earlier days as Pauline, in later as Augustinian, and in latest as Reformed—that for which the martyrs bled and died—that, resting on which, millions of saints have gone home to glory—all hangs for its truth on whether the Scriptures be the literally inspired Word of God or not. We need to insist on the Scriptural aspect of the Bible, in which it claims for itself Divine authority, Divine conclusiveness, Divine perfection. That once yielded, the light by which we sail goes out; darkness rushes down upon the deep; the spiritual voyage ends in disaster and in wreck.

III. A third point which the time demands in the presentation of the Christian Evidences is the evidence of the Christian man.

This has been somewhat overlooked lately, in the stress very properly put upon the documentary evidences. But that Christians are themselves evidences of Christianity is no new discovery. It is simply here pointed out that this is a change in the presentation which ought to be encouraged. Perhaps it has been an evil necessarily inherent in much

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of the evangelism of the day, that special insistence has been laid on the fact that we are saved from wrath by the sacrifice of our Blessed Lord upon the cross in our stead, and on our behalf, somewhat to the neglect of the equally Scriptural doctrine that He saves us from sin. But of this latter fact there can be no doubt, and it is equally clear that it is a magnificent evidence to the truth of the Christian religion. It seems timely that this should be insisted upon. The transforming power of the Christian religion will always furnish a striking proof of its reality and its Divine origin. It was a great thing, doubtless, when our Lord was pleased to exert His saving power over the thief at His side, and promise the penitent a place in paradise that day. But it was a greater evidence of His power when Saul of Tarsus was smitten down at noonday, and was changed into the patient, the enduring, the self-spending, the enthusiastic servant of Christ. That great preacher himself used that marvellous change as an evidence of Christianity, when he stood on the stairs at Jerusalem, and, in the great silence that was made, preached to the people who thronged the court. He used it again as an evidence of Christianity when he preached to King Agrippa. It is so to-day. The Christian man is the Christian evidence. The religion which makes politics pure, officials of moneyed institutions trustworthy, merchants and lawyers honourable, employers just to their employees, and employees just to their employers, bears witness to the genuineness of Christianity as a religion from God. We ought to insist on that and call for it. Where that is, there will be no difficulty about the Evidences in matters of detail. Such a man will have "the witness of the Spirit," and know, not only whom, but what he has believed.

IV. It only remains to be added, that the highest evidence of Christianity is our blessed Lord Himself.

Here, again, as all along, there is involved no giving up, or making light of the old lines of defence, as if they were no longer bulwarks. The suggestion is simply that the Lord Jesus Christ is His own best evidence. It is not so much doctrine about Him which we need to defend; we must rather lead men to view Him as a personal friend and a force in their lives. To make them trust Him, and try to obey Him, this is to get the strongest of evidences set into the very centre of the souls which we address. To guide men by the power of His spiritual presence to comfort and direct, is to give them the evidence for which the heart of the age is sick. As was said at the outset, it is not at specific doctrines that men stick so much, as it is that the unrest of the world has got hold of them, and providence is a dream, and atonement a figment, and heaven itself a perhaps. To help that, to make Providence a father and a brother's love and care, to make the atonement a rock-hope on which to rest, to make heaven only another mansion in the Father's house in which they already live,—to give evidence of these, they need to be brought into personal relations to our

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Lord as their own personal and trusted Friend. When the Bible will need no buttress, and the miracles no defence, and the doctrines no argument, they will know at last even as they are known. "If any man will do His will, he shall know of the doctrine."

But some one will say, "This is not fighting the sceptics." Very possibly ; but it is presenting the Evidences in the way in which Christ and His apostles did. There is no better example than this ; no wiser way of combating error than the one they took. We need to know the old and tried defences thoroughly, and to fight behind them when we are challenged to do so by any adversaries who are behind the age, and do not know that their antiquated objections have been met and routed again and again. But for the spiritual sickness of the times, I am persuaded the remedy lies in the directions now indicated. Triumph is sure at last.

About a hundred years ago, there appeared an ominous crack in the dome of that great church at Rome which Michael Angelo reared to be the cathedral *urbi et orbi*. Much labour and great ingenuity have been spent upon it to repair the injury. The great dome has been thrice cramped with massive rings of iron, if haply the mischief might be stayed. It comes from no bad workmanship, for the fissures in the buttresses of the dome are not from the yielding of the masonry. The joints are as solid as when they were laid. It is the stone itself which has been rifted through and through. There are those who say it is but a work of time, and some day St. Peter's dome will fall. The weight upon it is more than stone can stand.

We shall see the like in another sphere than that of architecture. Swelling like a dome, the system of doubt and of attack upon the Word of God, and upon His religion, hangs lordly still toward the patient heaven where God, the awful Answer to it, serenely bides His time. Already the arguments which buttress it are rifted through and through their very hearts of stone. By-and-by it will fall. Great will be the fall of it ; but greater will be the triumph of God's truth.

MANCIUS H. HUTTON.

COLONEL GORDON IN CENTRAL AFRICA.*

THE name of Colonel Gordon commands the profoundest esteem and affection of every one interested in the suppression of the African slave trade. Long before his connection with Africa he had become distinguished as a soldier and an administrator ; very notably in China, where, nearly twenty years ago, when little more than thirty years of age, he broke the neck of the Taeping rebellion, and gained a position

* "Colonel Gordon in Central Africa," 1874-79. From original letters and documents. Edited by G. B. Hall, D.C.L. London, 1881.

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of almost unrivalled influence, "alike," as the *Times* remarked, "by the power of his arms, and by the terror of his name.*" "Never," said that journal, "did soldier of fortune deport himself with a nicer sense of military honour; with more gallantry against the resisting, and with more mercy towards the vanquished; with more disinterested neglect of opportunities of personal advantage, or with more entire devotion to the objects and desires of his own Government."

After being engaged in various other ways, he met at Constantinople, in 1872, the famous Egyptian minister, Nubar Pasha. Sir Samuel Baker's term of office as Governor of the Tribes of the Nile basin was coming to an end, and Nubar wished to find for him a successor, and something more. He asked Colonel Gordon whether he knew of any officer of the Engineers who might fill the office. Colonel Gordon could hear of none; but in 1873 he informed Nubar that he himself would accept the post, provided the Khedive should obtain permission from the British Government. This being granted, Colonel Gordon entered on his new duties in the beginning of 1874. Three years later, a much wider dominion was entrusted to him; he was appointed Governor-General of the Soudan—"a province larger than the British Isles, Portugal, Spain, France, Belgium, Holland, Germany, and Austria, taken together." He had two objects very specially committed to him—the suppression of the slave traffic, and the establishment of communications over the vast district. He had also an important negotiation entrusted to him with King Johannis of Abyssinia. His administration of the Soudan was a marvellous achievement. He had a wonderful influence with the natives—due to his justice and humanity, his fairness, patience, and disinterested kindness in his dealings with them. The hunters for slaves were inspired with a salutary dread of his authority, hundreds of caravans were liberated, and the slave trade was marvellously discouraged. All who knew of his remarkable services were distressed beyond measure when, in 1879, he resigned his office as Governor-General of the Soudan. But those who peruse his letters, and consider the life of toil and weariness he led, the magnitude of his tasks, his endless worries and troubles, the absence of all like-minded society and suitable assistance, the risks he ran as to health, which after all broke down, will think it rather a wonder that he was able to remain at his post so long, and will feel what a load of gratitude is due to the man who did all this service, and did it so well. It is unutterably sad to think that so much of what he did in suppressing the slave trade could not fail to be undone under the reign of his successor, Raouf Pasha, a man who is anything but like-minded.

The volume now before us, which records his work in Egypt, consists mainly of letters written to his brother, or other members of his family,

* Colonel Gordon's achievements in China have been chronicled in an interesting volume, entitled "The Ever Victorious Army," by the late Mr. Andrew Wilson, son of the late Dr. Wilson of Bombay.

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which gradually assumed the journal form. These letters and other documents were placed in the hands of Dr. Hill, with liberty to produce them in such form as he pleased. "For the form that the book should take," says the Editor, "and for everything that should appear in it, I, and I alone, was to be answerable. I had not the honour of Colonel Gordon's acquaintance, and I was told from the first that he would neither see me nor correspond with me till the book was finished and before the world. Neither, too, would he read my manuscript, or the proofs of my work as they passed through the press. I have, therefore, neither seen nor corresponded with the man whose Memoir I have sketched, and whose letters I am editing." The Editor had two courses before him. One was, to make out of the letters a continuous narrative, told in his own words,—the other, to select passages from the letters as they were written, and piece them together. The Editor chose the latter course. The first, if skilfully done, would have been infinitely more interesting; the second is, of course, more authentic. But it is subject to many drawbacks. A brother writing to a brother naturally assumes a great deal as known to his correspondent respecting his views, objects, and plans. When such letters are given to the public there must be a great deal of the fragmentary, the elliptical, even the mysterious about them. We feel this constantly, even in connection with the historical part of this book. But we feel it still more in connection with allusions by Colonel Gordon to some of his religious views. It was, indeed, necessary that these should be set forth, in order to afford a reasonable explanation of his wonderful career. But brief allusions to them in letters to his family, to whom he most probably had often expounded them more fully, give but an imperfect idea of them. Some of them come out in the clearest and boldest form; others are more obscure, and so far as they are expressed, not very satisfactory.

Before the present volume appeared, it was remarked, in the "Personal Life of Livingstone" (to which Dr. Hill frequently refers), that "few men have shown more of Livingstone's spirit in managing the natives than Gordon Pasha, or furnished better proof that for really doing away with the slave trade, more is needed than a good treaty—there must be a hearty and influential executive to carry out its provisions." Gordon was like Livingstone in many ways, though cast in an essentially different mould. He had not the same tender love for the Africans, at least at first, though it grew afterwards, or the same profound conviction that the Gospel alone could make them truly happy here or hereafter. But he had the same resolute purpose to treat them with justice, kindness, and humanity,—the same confidence in "good principles, good manners, and good conduct." He had the same easy way of mingling with them and gaining their confidence. Like Livingstone, he preferred to travel alone, for he could not be bothered with the perpetual complaints and ailments of fellow-travellers. The two men had the same antagonism to the slave trade, though Gordon

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was not so profoundly averse in all circumstances to slavery. Both were eager to finish their tasks. Livingstone, before he died, would fain have settled the problem of the sources of the Nile; Gordon, at an early period, was fain to open the river to the lakes. Often did Livingstone speak tenderly of other men's defects,—for “I too have my faults;” Gordon forgives A. S. because “one wants some forgiveness one's self.” But, most of all, Gordon resembled Livingstone in the eminently trustful character of his religion. We find the two men unconsciously choosing the same texts to guide them in their perplexities, or to steady their hearts amid the atrocities they beheld. “In all thy ways acknowledge Him, and He will direct thy paths,” was a favourite text of both. “There be higher than they,” Livingstone would sometimes exclaim, when his soul was harrowed by the horrid cruelties of the slave hunters. So Gordon, when he saw the natives exposed to shameful attacks, finds comfort in the thought,—“The Higher than the highest regardeth it, and can help them.” In their trust in God and submission to His will, the two men were alike; but Gordon's regard to the will of God was a much *harder* thing than Livingstone's; it was an almost fatalistic submission to the inevitable, a stern recognition of the foreordained. We shall have to advert to this qualification by-and-by; meanwhile, we may note the marvellous strength of the feeling.

Gordon would often have been overwhelmed by the magnitude, difficulty, and peril of his task but for his belief that God was with him. Writing to his brother of the difficult task of disbanding 6000 untrustworthy Turks and Bashi-Bazouks, and replacing them by better men, he asks,—

“Who that had not the Almighty with him could do that? I have the Almighty with me, and I will do it. Consider the effect of harsh measures among an essentially Mohammedan population carried out brusquely by a Nazarene—measures which touch the pocket of every one. Who that had not the Almighty with him would dare to do that? I will do it, for I value my life as naught, and should only leave much weariness for perfect peace. No man ever had a harder task than I unaided have before me; but it sits as a feather on me. As Solomon asked, I ask wisdom to govern this great people; and not only will He give me it, but all else besides. And why? Because I value not the ‘all besides.’ I am quite as averse to slavery, and even more so, than most people. I show it by sacrificing myself in those lands which are no paradise. I have naught to gain in name or riches. I do not care what man may say. I do what I think is pleasing to my God, and, as far as man goes, I need nothing from any one. . . . I have become what people call ‘a great fatalist,’ i.e., I trust God will pull me through every difficulty.”

We find constant indications in his letters of the inviolability of his trust. “Look at the psalms of the twenty-fourth day,” he writes, “and see how appropriate the first one is.” It is the 116th—“The sorrows of death compassed me, and the pains of hell took hold on me; I found grief and trouble. Then called I on the name of the Lord. . . . The Lord saveth the meek; I am brought low, and He

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helped me." The risks of actual fighting, great though they often were, were by no means the greatest in Gordon's life. To reform a system of corruption rotten to the core ; to dismiss men of no small influence from their offices and emoluments ; to dismiss incapable troops ; sometimes to have the Khedive himself against him ; to overturn established ways, break the confederacies and scatter the forces of numberless slave hunters,—to do all this without a counsellor or helper, save perhaps his native secretary,—“the black imp,” as he was called in derision,—was to lead the life of the fabled salamander—perpetually in the fire. Yet he speaks of himself as “happy and peaceful in his sure refuge ;” of his being kept from the scourge of the tongue. He says, “No comfort is equal to that which he has who has God for his stay ; who believes not in words, but in fact, that *all* things are ordained.” “Why should I fear ?” he asks. “Is man more strong than God ?” “I go up [to the Soudan] alone, with an infinite Almighty God to direct and guide me, and am glad to so trust Him as to fear nothing, and, indeed, to feel sure of success.”

“My anxiety is not for my life, for I died years ago to all ties in this world, and to all its comforts, honours, and glories, but for my sheep in Darfour and elsewhere. . . . God has given you ties and anchors to this earth ; you have wives and families. I, thank God, have none of them, and am free. . . . I will break the neck of slave-raids, even if it cost me my life. . . . Would my heart be broken if I should be ousted from this command ? Should I regret the eternal camel-riding, the heat, the misery I am forced to witness, the discomforts of everything around my domestic life ? Look at my travels in seven months. Thousands of miles on camels, and no hope of rest for another year. You are only called on at intervals to rely on your God ; with me, I am obliged continually to do so. I mean by this, that you have only great trials, such as the illness of a child, when you feel yourselves utterly weak now and then. I am constantly in anxiety. The body rebels against this constant leaning on God ; it is a heavy strain on it ; it causes appetite to cease. Find me the man, and I will take him as my help, who utterly despises money, name, glory, honour, one who never wishes to see his home again, one who looks to God as the Source of good and Controller of evil, one who has a healthy body and energetic spirit, and one who looks on death as a release from misery ; and if you cannot find him, then leave me alone. To carry myself is enough for me ; I want no other baggage.”

He did not trouble himself with thinking beforehand how he was to do things ; he was sure he would be guided when the time came. Writing of the tyrannical greed that ground the people to the dust to supply money, he says, “Who art thou, to be afraid of a man ? If He wills, I will shake all this in some way not clear to me now. Do not think I am an egotist. I am like Moses, who despised the riches of Egypt. We have a King mightier than these, and more enduring riches and power in Him than we can have in this world. I will not bow to Haman.” “Keep your eyes,” he writes another time, “on the fire by night and the cloud by day, and never mind your steps. The direction is the main point.”

He has a marvellous belief in predestination. Every thing is pre-ordained—absolutely settled more than 1,000,000,000,000 years ago.

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The effect of this on his own mind, however, is rather to quicken than suppress effort. He feels that he is God's instrument, that through him God is working out His wondrous plan, that God is ever behind him and before him; therefore all must fall out as He wills it, and there is no need for trouble or disquietude of spirit—all must be right. The more one has of sympathy and trust towards God, the easier is life for him. "Why are people like hearses," he asks, "and look the picture of misery? It must be from discontent at the government of God, for all things are directed by Him. . . . But 'I am so weary.' Weary of what? Of idleness, perhaps. No one has anything to make him really weary, if his heart is in tune with God and he has health."

The power of Gordon's faith appears very remarkable in his estimate of the opinion of the world. "If it be God's will, why will you keep caring for what the world says? Try, oh try to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. . . . Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourselves wrong. . . . Here am I, a lump of clay. Thou art the Potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; just as Thou wilt; but I rely on Thy unchanging guidance during the trial. Oh, the comfort that comes from this!"

There are many proofs in Gordon's life that these were not empty words. At the close of his Chinese campaign he was loaded with honours by the Chinese Government, made a mandarin of a very high order, rewarded by the Emperor with a yellow jacket and a peacock's feather—of all of which he made fun,—and he became entitled to a reward of £10,000, which he positively refused to accept. When the cotton famine reigned in Lancashire, in order that he might contribute something to the relief fund, he took a large gold medal which he had received from the Empress of China, scratched out the inscription, and sent it anonymously to Canon Miller. "Never," he afterwards wrote to his brother, "shall I forget what I got when I scored out the inscription on the gold medal. How I have been repaid a million fold!" When he accepted the governorship of the Nile province, he was asked to fix his remuneration, and he did so at the modest figure of £2000. And often, in the course of his labours, he made contributions from his own purse, or declined to incur expense, in order to save a Government that could raise money only by the undue and exorbitant taxation of its subjects.

While we thus lay the greatest emphasis on Gordon's reliance on God, and contempt for the world and all that it contains, we are bound to express our dissent from some of his religious views, and to indicate what, to the best of our judgment on the materials before us, seems to be the defect in his religion. Here we may note, first, his *unqualified*

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condemnation of what he calls "the religious world." If he had merely spoken in very strong terms of reprobation of the inconsistencies of the religious world, and the many discrepancies between its spirit and that of Christ, we should have been grateful to him for his honest faithfulness; but sometimes he goes much further. In the first of the following extracts there is a rough vein of truth. The rest show the exaggeration of a very keen but not well-balanced judgment.

"The Christianity of the mass is a vapid, tasteless thing, and of no use to any one. The people of England care more for their dinners than they do for anything else, and you may depend on it, it is only an active few whom God pushes on to take an interest in the [slave] question. 'It is very shocking! Will you take some more salmon?'" . . .

"Taking two people, one what is called a worldly person, and one who is called a religious person, the one taking evil with good with calmness, doing what he or she can to alleviate the evil, and yet enjoying the good; the other bearing, or in vain imagination bearing, the burthen of the world, always sad and discontented; of the two, I should say the first (though seldom reading his Bible and knowing little beyond the fact that he has done and can do nothing to pay or purchase God's mercy) is more pleasing to God than he who lives a gloomy life, however much he may read and pray." . . .

"I quite agree as to the long time it has taken us to see that the general doctrine of the Church is so erroneous. Think over what I say. Is not the preaching of every place of worship you have ever entered this—'If you do well, you will be saved; if you do ill, you will be damned?' Where is the Gospel or good news in this? I know it, for the law says it; it is implanted in every human being; but the 'good news' is—'Whatever you do, God, for His Son's sake, pardons you;' and thus the love of Christ constraineth us from evil. For one feels that, enticing as evil is, it is not to be compared to the peace that one derives from being in accord with Him. When one thinks of the millions on whom weighs this yoke of bondage, one wonders. I do not know one single person who says this straight out." . . .

"You speak of Mohammedanism being imperilled. Not so. I find the Mussulman quite as good a Christian as many a Christian, and do not believe he is in any peril. All of us are more or less pagans. Have you read 'Modern Christianity a Civilised Heathenism?' I had those views long before I read the book. I like the Mussulman; he is not ashamed of his God; his life is a fairly pure one. Certainly he gives himself a good margin in the wife line, but, at any rate, he never poaches upon others. Can our Christian people say the same?" . . .

"Did I not mention the incantations made against us by the magicians on the other side, and how somehow, from the earnestness that they made them with, I had some thought of misgiving on account of them? It was odd this repulse was so soon to follow. These prayers were earnest prayers for celestial aid, in which the Prayer knew he would need help from some unknown Power to avert a danger. That the native knows not the true God is true, but God knows him, and moved him to pray, and answered his prayer."

Colonel Gordon often dwells on the contradiction between human teaching and God's teaching, the mischievousness of the one and the simplicity and preciousness of the other. But when he declares so positively that he knows no human being who preaches free grace straight out, he shows how little he knows what is going on. We are inclined to fear that he is apt to mistake the impressions of his own heart for Divine teaching, and to stigmatise all that differs from that. We do not find in his letters such acknowledgment of the authority of

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the Word of God as we should desire. Is it from the Bible that he derives his notions as to the safety of the Mohammedan, or as to the incantation of heathen priests being accepted and answered as prayer by God? Is it consistent with the doctrine of free forgiveness to give the Mohammedan a claim on God's favour, because his life is a fairly pure one? There is in these letters a leaven of the fashionable doctrine of our day, that religions do not differ from each other so much as has commonly been believed, and that if worshippers are sincere, they must find acceptance. And in harmony with this view, we find Colonel Gordon countenancing some of their practices, such as restoring a mosque for worship, endowing the priests and the crier, and having a great ceremony at the opening of it. "To me it appears that the Mussulman worships God as well as I do, and is as acceptable, if sincere, as any Christian." If this be so, what need has he to become a Christian? What need has any pagan to give up his own religion? or why did Christ send his apostles to preach the Gospel to every creature?

What are we to make of his views of a future life, as thus expressed?

"I think that this life is only one of a series of lives which our incarnated part has lived. I have little doubt of our having pre-existed; and that also in the time of our pre-existence we were actively employed. So, therefore, I believe in our active employment in a future life, and like the thought. We shall, I think, be far more perfect in a future life, and, indeed, go on *towards* perfection but never attain it." . . .

" . . . We are all approaching, at different intervals, our great existence—God."

Is it possible that Colonel Gordon has borrowed a leaf from Mohammedanism, Hinduism, and Boodhism respectively? Let us hope that Aaron's rod will soon swallow up the rods of the magicians.

We have alluded with reluctance to these eccentricities and crudities of religious opinion, because it is impossible to pass them over in a fair criticism of this remarkable book. But we do not wish them to obscure our judgment of the lofty features of Colonel Gordon's character, or our estimate of the noble service he has rendered to the cause of liberty.

Everywhere we see the man of strong and dauntless self-reliance, in the best sense of that term. "Comfort of body" is a very strong gentleman, but a most unsafe counsellor. "Self," he says, "is the best officer to do anything for you." "The best servant I ever had is myself; he always does what I want." And much need he had of the services of that officer. In administering his vast province he had to do everything. His subordinates were absolutely without resource and without suggestion. "In any other Government in the world, I should have under me subordinates to look after the proper supplies being sent up and properly distributed, to look after the accounts, the soldiers and their arms, &c. I have not one to do this work, and it appears not to be the custom—the whole of these matters are the affair of the Governor personally. He is controller in land and water matters in the fullest

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sense of the term : repairs of the boats, steamers, &c., are all his work." At one time we find him making a pair of trousers for a black. People send their rifles to him to repair, and even clocks. "Pulled another clock to pieces and put it up again, which is more difficult. I am getting an adept. How I wish I had learnt some smattering of trades ! It would have been a great deal of use to me. I wonder women do not take to watch and clockmaking. That is such a nice clean trade, and it is just the sort of work women would be neat at. . . . What a deal of amusement I could have had here did I know the elements of watch-making !" We are reminded of Bishop Patteson, who lamented so much that he had not learnt the art of the glazier.

No employment is beneath this wonderful Governor-General. One day, with his trousers off, he is pulling a boat in the Nile, in spite of the crocodiles ; the next, he lands amid a salute of artillery and a battalion of troops with a band. In fact, his official dignity is a great annoyance. Amid the splendour of a gorgeous palace, "I live a prisoner ; I cannot move without an escort of some sort. This is the life of the ambitious, and for this men strive and are discontented." The very sound of "your Excellency" becomes disgusting ; he would give anything for a quiet, simple life.

Amid all his loneliness, spurts of a grim humour escape from him from time to time. Going up the Nile, he hears a sound from among some bushes as of loud laughter. It is from a species of storks. "They seemed in capital spirits, and highly amused at anybody thinking of going up to Gondokoro, with the hope of doing anything." A Dinka chief is described as in full dress—a necklace. When his hand is against every man, "it is the hunting season, with me for a hunter and with nearly every one else for the hunted." Here is a picture of his work in the Soudan, and of the rest to which he looked forward :—"With terrific exertions, in two or three years' time I may, with God's administration, make a good province, with a good army and a fair revenue, and peace and an increased trade, and also have suppressed slave-raids ; and then I will come home, and go to bed, and never get up again till noon every day, and never walk more than a mile."

We have no space to dwell on the manner in which he did accomplish what he here sketches as to his work in the Soudan. In war and in peace he had a sort of magical influence. His conflicts with the slave hunters are what interest us most. "We have taken twelve caravans of slaves," he says in one place, "in two months, which is not bad, and I hope to stop this work ere long. At Toashia, upwards of 470 slave dealers have been driven out of this place since I came here two days ago." The desolation caused by the slave hunting was fearful. The Arabs who carried it on were the vilest scoundrels on whom the sun shone. Populous regions had been reduced to deserts, and all lawful commerce arrested. When Colonel Gordon had achieved the object of his appointment he retired, ill, weary, worn out. There

was no one to awe the slave hunters, and the infamous business has revived. But if the Soudan could be thrown open to British and other commerce, and Consuls established at important points, the wretched slave hunters might yet be checked. Whether it is wise or just to attach all that vast region to Egypt is a question with which we are not competent to grapple. Knowing the resolution of the late Khedive to put down slave hunting, Colonel Gordon deemed it the best arrangement for the improvement of the country.

We conclude with an extract on the subject of war.

"For some years I have been more or less peaceably disposed. I no longer delight in war or fights, like this one now before me. I look on the accounts one reads of wars as so much romance writing, and somewhat like the Chinese people, I have rather a contempt for the warrior. I do not believe in his prowess as he relates affairs; out of very little indeed you can make such a great deal. Eminent services, &c., are eminent nonsense. "They loved the praise of men more than the praise of God," which liking is an effectual barrier against any faith or trust in Him. It is astonishing what a universal sin this is, and how deeply rooted in the most strict of the Pharisees. . . . Many take to the seeking of a religious notoriety, because they have been disappointed in obtaining a worldly notoriety. Women in particular are subject to this feeling. Owing to their social position they have no career of arms, &c., open to them. . . . A true perception of the Gospel is entire emptiness of self, an utter absence of any pretension, a complete and entire refusal to accept the world's praise or judgment."

It was greatly to the credit of Lord Ripon, when appointed Governor-General of India last year, that he named Colonel Gordon his private secretary. But as soon as Gordon came to know the views prevalent in India, he saw that the office would not suit him, and resigned. Abilities like his should not be left to rust, or placed under a bushel in the Mauritius; and whether in Asia Minor, as some have suggested, or in some other important field, his energies, we trust, will yet be actively engaged in the good cause of Christian civilisation and progress.

W. G. BLAIKIE.

THE REVISED NEW TESTAMENT: THE GOSPEL OF ST. JOHN.

THE general considerations of late presented from many quarters as to the necessity of that Revision of the English New Testament which has just been completed, and the discussions carried on as to the principles lying at the bottom of the work, have done much to prepare the public mind for estimating aright what has been actually done. But more is required by earnest and anxious students of Scripture; and, at least in the case of the more important books which have been revised, it seems desirable to go somewhat further into detail, and to take up in orderly succession the changes that have been made upon the Version

hitherto in use. Miscellaneous illustrations of these changes are not enough. Numerous passages may be easily selected from different portions of the New Testament in which it may be shown that the Revisers have succeeded: not a few may as easily be adduced in which it may be proved that they have failed. Illustrations so gathered together cannot convey a proper conception of the New Version as a whole. To gain this, the steps of the Revisers must be patiently and carefully followed through large portions of their work: and such a task we propose now to undertake, in so far as our limits will allow, with regard to the Gospel of St. John. It will certainly be impossible to consider every change made on the Authorised Version of that Gospel; but our object may be attained, at least in some degree, without making any attempt to do so. We propose to take first of all a single chapter, and, following all the changes made in it, to point out the grounds upon which they were made, or the reasons which may be assigned for them. This will occupy one paper. In a second we shall endeavour to include as many as possible of the more important changes made in the remaining portion of the Gospel. For the first object, the first chapter may be selected, and it will be well to take it paragraph by paragraph instead of verse by verse.

It will be observed that in chap. i. the first paragraph of the Revisers extends from ver. 1 to ver. 18. In our ordinary English Bibles there are four paragraphs in this section. No complaint can be made against the latter division, except that the paragraphs are occasionally so short as not to suit the style of printing which the Revisers have thought it advisable to adopt; and that, if they are intended to convey a correct idea of the subdivisions of the section, they ought to be even more numerous, and therefore shorter, than they are. It was in these circumstances well to extend the first paragraph to ver. 18, that verse undoubtedly constituting the close of the Prologue, or first great section of the Gospel.

The first change of translation that meets us is in ver. 3, where, at the close of the verse, "hath been made" is substituted for "was made." The change is required by faithfulness to the Greek, which employs two different tenses for the twice repeated "was made" of the authorised translation of this verse; and the same consideration is sufficient to determine the introduction of the definite article into one of the clauses of ver. 5, "the light shineth in the darkness," instead of "in darkness." Another change in this latter verse from "comprehended" to "apprehended" is a nearer approach to the original; although, as we shall immediately have occasion to state more fully, the marginal reading "overcame" is to be preferred to either.

In ver. 6 an important emendation is introduced—"There came" for "There was." The strong contrast throughout all these verses, and indeed throughout the whole Gospel of St. John, between the verb to "be," denoting essential, absolute existence, and the verb to "become,"

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denoting transition, change, the passing into a state in which one had not previously been, is so marked as to demand attention at the translator's hand. The Word "was"; the Baptist was not, but he "came." In ver. 7 the omission of the indefinite article before "witness" is required by the Greek, which contains the noun signifying the substance of what is witnessed, not the person who witnesses; "that he might bear witness," instead of "to witness," is not only more true to the original but is in closer correspondence with the solemn dignity of the thought; and the change of order in the last clause of the verse—"that all might believe through him" instead of "that all through him might believe"—suits better the omission of the word "*men*," which the Authorised Version inserted after "all" without anything to express it in the Greek. In ver. 8 nothing can be said in defence of the twice repeated expression of the Authorised "that light" for "the light." It completely perverts the meaning of the Evangelist, whose object is not to tell us that John was not a particular light, but that he was not "the light"—the true, the absolute light. The substitution of "*came*" for "was sent" flows from the use of "*came*" in ver. 7. In ver. 9 "There was," instead of "That was," is required by correctness of translation; and the change upon the remainder of the verse proceeds from the view taken by the Revisers of its meaning, the effect of the change being to connect the words "coming into the world" not with "man," but with the "light" itself. In ver. 11 the insertion of "they that were" before the second "his own" is intended to bring out the fact that in the two cases the expressions used by St. John denote different objects—in the one case the things, in the other the persons, that were Christ's; while the two changes in ver. 12—"the right" for "power" and "children" for "the sons"—are again dependent for their justification upon an accurate translation of the original.

The weighty 14th verse of the Prologue demands, and has received, considerable change—the substitution of "became" for "was made," the omission of the definite article before "glory" where it occurs the second time; and the change of "of the Father" into "from the Father." The English reader will no doubt be disposed to complain of what he will at first sight consider the unidiomatic character of this last expression; but he will soon observe that the two forms of speech present totally different ideas, "only begotten of the Father" simply marking the relation in which the Son stands to the Father, "only begotten from the Father" marking that the Father has *sent* that Son to us. The latter of these is the idea of the Greek. The first two changes of the 15th verse, "beareth" for "bare," and "crieth" for "cried," proceed again from correctness of rendering; the third, "said" for "spake," is due to that minuteness of fidelity which is sometimes overdone in the Revisers' work; while the fourth, "is become before me," instead of "is preferred before me," is an effort to bring out, as far as the resources of the English language will permit, that idea of

the original which it is impossible fully to convey. Jesus came later in time than the Baptist, and it might have been thought that He thus ranked after him in dignity ; but in reality He had passed, as it were, from behind His forerunner to the front of him, and that in a manner corresponding to the rights of His essential and higher nature. In ver. 16 the first change, "For" for "And," is rendered necessary by change of reading in the Greek ; and the second, "we all" for "all we," is more natural and simple language. The omission of "*but*" in ver. 17 needs no explanation, the translators of 1611 themselves showing, by their printing it in italics, that it had no representative in the text before them.

Such are the changes that have been made upon the first eighteen verses of the first chapter of St. John. But we are not yet done with this passage. The reader will observe that the New Revision has a margin, and that not a few notes are to be found there, partly on readings of the Greek text different from those adopted by the Revisers, and partly on alternative translations. These last alone concern us at present. They consist of two classes ; the first indicating, as we are told by the translators themselves in their preface, "the exact rendering of words to which, for the sake of English idiom, they were obliged to give a less exact rendering in the text ;" the second placing before the reader, in difficult or debateable passages, "other renderings than those adopted in the text, wherever such renderings seemed to deserve consideration." The first of these classes is denoted by the letters "Gr." (an abbreviation for Greek), the second by the word "Or." Of the former we shall have less to say than of the latter. They will generally be found useful, although the reader will be compelled not unfrequently to ask why the renderings so given were not introduced into the text ; they are by no means always inconsistent with English idiom. The marginal readings prefaced by "Or" deserve the most careful attention. They represent, it is true, the opinion of a minority of the company ; but it ought to be borne in mind that that minority may often have been actually a majority, only less than that majority of two-thirds which was required before a change could be introduced into the text. They thus appear backed by no small weight of authority, and they constitute an appeal to the reader to determine which of the two renderings, that in the margin or that in the text, appears to him the better. In this point of view it seems to us that a public, as well as a private, reader of the Revised Version might justify his conduct in transposing these renderings whenever he thought it advisable to do so. They have thus an importance far greater than might at first sight be supposed ; and any consideration of the Revised New Testament which should leave them out of view would be imperfect.

In the passage with which we have been dealing, we have eight marginal renderings of the kind now spoken of. Two of these are the substitution, in verses 10 and 17, of the preposition "through" for

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"by;" and such substitution many will no doubt think a manifest improvement. When, *e.g.*, it is said in ver. 17 that "the law was given by Moses," that "grace and truth came by Jesus Christ," we are led to think of two different sources of the things thus spoken of. In reality the source was one; and what the Evangelist tells us, in conformity with the whole teaching of Scripture, is that God acted in the one case "through" the great lawgiver of Israel, in the other "through" His Son. The other alternative renderings in this paragraph are for the most part of the deepest interest. That in ver. 3, representing the opinion of the old Greek Fathers, is dependent on punctuation. It sets before us a far nobler conception than that which is embodied in the main body of the type. Not only through the Word were all things created, but in Him all life was given to the creation. Having life in Himself, He was the fountain to others of that life of theirs, which even in its humblest forms is so deep a mystery. And then in man, as distinguished from the lower creation, that life was "light." The next alternative rendering is in ver. 5, where, for "apprehended" of the text, we have in the margin "overcame." The Revisers have, contrary to their usual practice, strengthened this latter translation by their reference to chap. xii. 35, where the Greek word is the same as here. It is surely the true rendering of the passage. We do not need to be told that the darkness apprehended not the light. It could not, for there is no point of connection between the two; but we are encouraged by the assurance that, with all its struggling against the light, the darkness never overtook it, seized on it, overcame it. To the Evangelist, the past was the type of the present, or rather the present was the fulfilling of the past. What he saw in the history of his Master was that, even in the hours when the powers of darkness seemed to have gained the victory, the victory was really not theirs but His. So has it always been; so would it always be; the darkness had never overcome, and would never overcome, the light. Of the next marginal rendering, marked 4,* we say nothing, believing it to be untenable; but No. 5 ought not to be passed by, although the words of the Authorised Version,—*"the true light which lighteth every man that cometh into the world,"*—appear to us better than those chosen by the Revisers. It may seem a strange way of expressing the birth of man, but it is not foreign to the Johannine method of conception. Jesus is *"He that cometh."* In like manner, as every man has in him the little spark of light corresponding to Him that cometh as *"the Light,"* and ready, if not extinguished, to kindle at His presence into flame, so every man may be not inappropriately spoken of as one *"that cometh into the world."* The marginal rendering, *"His own things,"* connected with ver. 11, is simply a necessary addition to the verse, if the object to which we

* These figures are taken from the largest edition of the Revised New Testament, and they correspond with those of the smallest edition. In the edition giving the notes at the bottom of the page, there is unfortunately a difference of numbers.

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have already referred as aimed at by the Revisers, when they changed the text, is to be successfully accomplished. As the verse stands now in the larger type, the change upon it is simply perplexing. Instead of suggesting the thought first of a home to which Jesus came, and then of the persons in it, the mere English reader can hardly fail to think of two circles of disciples, the one nearer to Him and more cared for by Him than the other. The marginal reading belonging to ver. 13, "begotten," is undoubtedly preferable to "born," for which it is suggested as a substitute. It is not of the *act* of being born, but of the *source* whence life is communicated that the apostle speaks. A similar preference must be extended to the very important marginal reading on ver. 14,—“an only begotten from a father,” instead of “the only begotten from the Father.” The margin is more faithful both to the Greek and to the sacred writer’s thought. St. John is not yet dealing with the actual personality of the Son in the fulness of His manifestation of Himself as alike Divine and human; he is only preparing to introduce, as he does at ver. 17, that personality to our notice; and therefore he thinks not directly of the glory of *the* Father manifested in *the* Son, but of the mode in which the first begotten of any father concentrates in himself the qualifications, exercises the power, and represents the person of the father who sends him on his mission. With this line of thought, the marginal rendering, not to dwell upon its superior correctness, is much more consonant than the rendering that has been admitted into the text.

Such then are the marginal renderings of these verses. It would be difficult to find in any part of the New Testament a more interesting or important group; and it is not a little worthy of notice that, with few exceptions, they commend themselves as better than those which the Revisers have preferred.

The second paragraph of the chapter extends from ver. 19 to ver. 28. Seven changes in this paragraph are due to changes on the Greek text: in ver. 19, the insertion of “unto him;” in ver. 24, the rendering “and they had been sent from the Pharisees;” in ver. 25, the substitution of “neither” for “nor;” in ver. 26, the omission of “but;” in ver. 27, the rendering “*even* He,” instead of “He it is;” the omission in the same verse of “is preferred before me;” and the substitution in ver. 28 of “Bethany” for “Bethabara.” Six are due to more correct translation of the Greek: in ver. 20, “and” for “but;” in ver. 21, “the” for “that” before “prophet;” in ver. 22, “therefore” for “then;” in ver. 25, “art” for “be,” and “the” for “that” first before “Christ,” and then before “prophet.” Three are changes of spelling: “Isaiah” for “Esaías” in ver. 23, and “Elijah” for “Elias” in vers. 21 and 25. Four are intended to bring out the order of the Greek, which, even in itself, is superior to the order of the English in our common version: in ver. 23, “Isaiah the prophet” instead of “the prophet Esaías;” in ver. 25, the position of the inferen-

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tial word "therefore" rendered "then" in the Authorised; in ver. 26, "in the midst of you standeth one whom ye know not" instead of "there standeth one among you whom ye know not;" and in ver. 27, "the latchet of whose shoe" instead of "whose shoe's latchet." Three changes only remain: in ver. 19, the substitution of "witness" for "record," and the connecting of "priests and Levites" with the "Jews sent" instead of with "Jerusalem" alone; and in ver. 27, the rendering "that cometh after me" instead of "coming after me."

None of the changes made upon these verses call for much remark. Where the Greek was changed, a change in the English was inevitable. Of the more correct English translations, the substitution of "therefore" for "then" is probably the most interesting. The use of this particle is one of the characteristics of the style of the fourth Gospel, and its true meaning ought therefore to be invariably brought out. Owing to the neglect exhibited by the Translators of 1611 upon this point, the connection of the narrative or of the reasoning is in many instances lost to the English reader. The changes of spelling and of order will probably commend themselves without argument. On the remaining changes, a single word may be said. The substitution of "witness" for "record" keeps up the connection with chap. i. 7, and with the whole manifestation of the Baptist. The change of order in ver. 19 brings out the important fact, that the deputation spoken of had been sent by the Jews in Jerusalem, not merely that the members of it belonged to the Holy City; while "he that cometh" instead of "coming," in ver. 27, introduces us, not to the simple fact of the coming of the Saviour after John, but to the fact that the former lived in the popular expectation as "He that cometh," the hope of the people, their long looked-for Deliverer and King.

Two marginal renderings occur in the verses before us: one in ver. 24, "and certain had been sent from among the Pharisees," which seems a more faithful rendering of the Greek than that given in the text of the Revisers; and in ver. 26, the preposition "in" for "with" before "water." It is difficult to understand why "in" should not have been placed in the text. Certainly the Revision Company could have been influenced by no dogmatic considerations; and little, if any, strength would have been added to the Baptist argument though they had read "in" instead of "with." Their choice of the preposition used by them can only be attributed to their tendency (many traces of which may be discovered in their work) to regard the Greek particle signifying "in" as less definite in meaning than it is. It is unfortunate in the present instance that they should have been influenced by this view, for they will not even be able to defend themselves by the plea, that the preposition "with," which they have employed, is an adequate representation of that instrumental "by" for which they have so frequently shown their predilection. Again, therefore, in the second paragraph of this chapter, as well as in the first, the marginal render-

ings deserve a preference over those which have been adopted into the text.

The third paragraph of the chapter extends from ver. 29 to ver. 34. Only one change is here due to reading—the substitution of “he” for John in ver. 29. Nine changes are to be traced to more faithful rendering of the Greek: in ver. 30, “become” for “preferred;” in ver. 31, “for this cause” for “therefore,” it being obviously desirable not to use the latter, which we have already seen to be the correct translation of a single word, for the compound and stronger expression of the original here employed; and “came I” for “am I come;” in ver. 32, “I have beheld” for “I saw,” and “as a dove out of heaven” for “from heaven like a dove;” in ver. 33, “he said” for “the same said,” and “whomsoever” for “whom;” in ver. 34, “I have seen” for “I saw,” and “I have borne” for “I bare.” Two changes of “record” into “witness,” in vers. 32 and 34, have already been explained; and the substitution of “that” for “which,” in ver. 33, depends upon an interesting question of English grammar. Nothing is more unregulated than the ordinary use of these two relatives by English writers, and it is difficult to lay down any rule that may invariably guide us. The most useful principle that we have met is to be found in the English Grammar by Professor Bain, who recommends the use of “that” in all cases where the mind passes quickly on from the antecedent to what is predicated of it, the use of “which” when the mind pauses upon the antecedent, and the predication is looked upon as a distinct addition to the thought that the antecedent by itself suggests. The Revisers have not acted consistently upon this principle, but they have made many changes in conformity with it, which must be regarded as a decided improvement upon the English of our Authorised New Testament. In the verse now before us it will be seen that, upon the principle now indicated, “that,” not “which,” is the proper relative. In reading, the mind does not pause upon “he,” but passes on to the rest of the sentence in order to fill up the thought. Not, therefore, “he which baptiseth,” but “he that baptiseth” should be read. Two changes remain, that in ver. 29, “on the morrow” instead of “the next day,” a change which will be at once justified when the care is noticed with which the Evangelist distinguishes, at vers. 29, 35, 43, and at chap. ii. 1, the successive days of the first week over which his narrative extends. The Authorised Version has failed to exhibit this, for while it reads “the next day” at ver. 29, it reads “the next day after” at ver. 35, and at ver. 43 “the day following.” The Revisers have substituted for these, in every case, the natural and simple expression “on the morrow.” The second change to which we refer is the important one of “abiding” for “remaining” in ver. 33; and the great defence of this change is, not only that it is a more perfect rendering of the word used in the original, but that the word “abide” is one of the characteristic words of the Gospel of St. John. It is important, therefore, that it should be trans-

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lated on every possible occasion by the same English word ; and it will be found, upon making the experiment, that to this end the word "abide" is much better adapted than "remain," which at first sight appears equivalent.

In this passage only one marginal reading needs to be spoken of for a moment, that in ver. 29, where the margin suggests that we may read "which beareth the sin of the world" for "which taketh away the sin of the world." The suggestion has not the merit of the marginal renderings of the earlier part of the chapter, for not only is to "take away" (not, to "bear") the proper meaning of the word quoted by the Evangelist, but in 1 John iii. 5, the only parallel passage of the New Testament, and one too in the writings of St. John, it is impossible to translate it in any other way.

The fourth paragraph of the chapter extends from ver. 35 to ver. 42. It records the events of the third day. Of the changes in this paragraph, eight are due to changes of the Greek ; in ver. 39, the substitution of "ye shall see," for "see" in the imperative mood ; the insertion in the same verse of "therefore" after "they came," and the omission of "for" before "it was about the tenth hour," in ver. 41, the substitution of "He findeth first," for "He first findeth." The Translators of 1611 read "first" as an adjective to be connected with "He." The word is in reality an adverb ; and, to avoid ambiguity, the Revisers have altered its position in the clause ; in ver. 41 there is farther the important omission of "the" before "Christ," so that the mind may be directed less to the person of Jesus than to His title of Messiah,—one "anointed" of God for the work He was to do ; in ver. 42 "and" before "he brought" goes out by reading ; so also for the same cause does the "and" before "when Jesus beheld him," while "Jona" is changed to "John." In this paragraph, more correct translations of the Greek are supplied by the Revisers in the following instances:—in ver. 38, "and" for "then," and the insertion of "and" before "they said unto Him," in ver. 42, the substitution of "Peter" for "a stone." In ver. 41, the replacing of "Messias" by "Messiah" is a change of spelling, slight it may be thought, but it was not unimportant to select the form of the word that is commonly employed ; and we have already spoken of the reasons which led to the substitution of "abidest" for "dwellest," in ver. 38, and of "abode" for "dwelt" in ver. 39. The insertion of "they" before the second "abode" in ver. 39 is rendered necessary by the rhythm ; "that" for "which" in ver. 40 follows the rule explained above ; the substitution of "unto" for "to" in the words "he brought him unto Jesus" in ver. 42 gives a sound fuller to the ear ; and the rendering of "on the morrow" instead of "the next day" in ver. 35 has been already justified. Of the remaining changes it may be doubted whether that in ver. 36, "and he looked upon Jesus as He walked, and saith," is any improvement upon the reading of the Authorised "and looking upon Jesus as He walked, he saith," but "was standing" instead of "stood" commends itself as the more

natural method of expressing the Baptist's attitude at the time ; while the substitution, in ver. 38, of "beheld" for "saw" is decidedly important. Not only is the Greek word different from that which in this Gospel is commonly translated "saw," but the verb to "see" has a particularly deep and solemn meaning in St. John, so that it ought never to be employed except in the translation of that Greek verb of which it is the best representative.

The only marginal rendering about which we have in these verses to concern ourselves is that of "Teacher" for "Master," in ver. 38. The difference is not perhaps important, but "Teacher" is the proper meaning of the word.

The fifth and last paragraph of this chapter extends from ver. 43 to ver. 51. Five of the changes here made are due to changes of the Greek :—in ver. 43, the reading of "He" for "Jesus" in the opening words, and the insertion of "Jesus" before "saith unto him ;" in ver. 49, the omission of the words "and saith unto," and of the definite article before "King of Israel ;" finally, in ver. 51, the omission of the word "hereafter" before "ye shall see." Three changes are due to more correct rendering of the Greek, two of these occurring in ver. 44, where the Revisers, by changing "of" before Bethsaida into "from," and by inserting "of" before "the city of Andrew and Peter," have made what must be considered a successful attempt to represent the singular double construction of the original ; the third occurring in ver. 51, where the reader must determine for himself whether we have an improvement on the rendering of our ordinary English Bible or not. The idea to be expressed is that of heaven lying continuously open to the eye. According as we think "the heaven opened," or "heaven open" best fitted to bring out that idea, shall we decide with the Revisers or the reverse. Five other changes in this passage at least improve the English, if it may not be possible to say that they are more correct translations of the original :—ver. 43, "On the morrow" for "The day following ;" "was minded" for "would" which is ambiguous ; and the insertion of "He" before "findeth," it being desirable to repeat the pronominal nominative to the verb, because, after the insertion of "was minded," we have a marked change of tense ; ver. 46, the omission of "there" after "can ;" and in ver. 48 the omission of "that" after "before." In ver. 50 the change of "under the fig tree" into "underneath the fig tree" may stand by itself. The latter rendering is undoubtedly fuller, and more accordant with the word used in the original, than the former.

This last paragraph contains no marginal rendering.

We have now passed in rapid review all the changes made by the New Testament Revision Company on the first chapter of the Gospel of St. John. They contain a fair sample and illustration of those made on all the other parts of the New Testament. Similar principles were everywhere proceeded on, and their application led to very

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similar results. If the English reader desires to understand the nature of the work which occupied the Company during its many years of labour, he will find it useful to place before him both the old version and the new, and with the help of such hints as we have here offered him, to endeavour to judge for himself of every change. He will soon see that not one has been made without a reason; and the reasons applicable to the changes of which we have spoken in this paper will, for the most part, supply him with a means of discovering the reasons of change in other places. It is indeed unfortunate that the most powerful influence in leading to change of translation should be the one most difficult to appreciate. In retracing the changes made on the passage we have considered, the reader cannot fail to notice how many of them are due to changes of the Greek text; and there are other parts of the New Testament, such as the Gospel of St. Mark and the Revelation of St. John, in which these are even much more numerous than in the fourth Gospel. The principles upon which they have been made it is almost impossible to explain to any one who has not made Textual Criticism a special study. We must, therefore, simply refer scholars to the many well-known works upon this subject, and more especially to the appendix attached by Professors Westcott and Hort to their recently published critical edition of the Greek Testament. Lay readers can only be asked to attach importance to the judgment of the Revisers. The fact that no new Greek reading was admitted without the sanction of two-thirds of a large company, contains in itself a guarantee that the new readings could not have been rashly or inconsiderately adopted. Of most of the other changes which have now come under our notice, the ordinary Greek, and even in very many cases the ordinary English, student will be able to form a fair and adequate judgment. All that may justly be hoped is, that in a matter so deeply concerning the spiritual welfare of the vast English-speaking population of the globe, this judgment will not be warped by unintelligent prepossession or caprice. No more is asked than a conscientious estimate of the Revisers' work, after due pains to acquire the necessary information; and, considering the importance attaching to that work, whatever be its reception, nothing less should be given.

WILLIAM MILLIGAN.

MISSIONS OF THE EARLY CHRISTIAN CHURCH.

II.—CHRYSOStOM.

IT could not but be that the wide mind of Chrysostom should have glanced even in his earlier days at the importance of evangelising the barbarian hordes that threatened the very existence of the Empire.

But at Antioch, where he laboured for a number of years, the pressing nature of the question was not in the same degree felt as at Constantinople and Rome. Antioch was, by her situation, far removed from the danger of attack. In course of years, however, Chrysostom was removed from Antioch to the high though perilous position of Archbishop of Constantinople, and, curiously enough, by one of whom this is noted as almost the only good and disinterested deed he performed. It was on the recommendation of Eutropius the Courtier, who had happened to hear him preach when in Antioch on one occasion, that he was called to the charge of the Byzantine See. The Christian fidelity and earnestness of Chrysostom, abundantly manifested in Antioch, found, in the glittering capital of the East, more than enough to put them to the proof. It is not difficult to imagine the feelings of gratitude, humility, and devotion, with which a man like him, to whom such great promotion had come unsought, would approach his work in the city of the emperor. His experience in Antioch had given him sufficient knowledge of the evil of cities; nor would he expect to find the splendid city on the Bosphorus an exception to the universal law. Yet, in the fact of his selection by the powerful and unscrupulous courtier, Eutropius, he might be supposed to see a hopeful sign, and in that spirit to enter on his work.

Life in Constantinople was itself an education; for there, as in Rome, was gathered the choice of all that was characteristic of the Empire. To all that pertained to Eastern life, as seen in the wealthy and influential city of Antioch, were added the characteristics of the West. For Constantine "had turned" the Roman Eagle "against the motions of the heav'n," and

"his seat

At Europe's extreme point the bird of Jove

Held, near the mountains, whence he issued first."

Byzantium had become the capital of West as well as East; and the final division of the Roman Empire into West and East had taken place only two years before the election of Chrysostom to the Patriarchate of the capital of the East. In Constantinople, Chrysostom came for the first time in contact with races of whom he had often heard. That mixture of nationalities so characteristic of Constantinople at this hour, and in classical times remarked of Rome, was to be seen in the Byzantine capital from the first. But among those of well-nigh all countries, whom he saw and heard daily on the quays and in the streets of the great city of his labours, none seem to have awakened greater interest in him than the fair-haired sons of the North,—that branch of the Scythians known as Goths. Large numbers of them were already settled in Constantinople. Others, in all the uncouth savagery of barbarian attire, came and went on embassies between the Imperial Court and the headquarters of the still hostile tribes. And as he passed through the antechambers of the palace, he would recognise, in the

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Imperial Guards of finest physique, the Gothic types fast becoming familiar to him.

From the first, the sympathies and Christian interest of the new Patriarch were attracted by this barbarian race. He found, as was to be expected, much prejudice against them in the minds of the Byzantines, and much contempt and hatred. It was thus that the polished citizen of the metropolis showed the uneasiness and fear which, in pitched battle, had been unable to baffle the progress of these dangerous neighbours. Christianity had superior influence in the mind of the Bishop. By caring for the true interests of these barbarians, he sought to secure their reliable interest and friendliness. Seeking first to gain to Christianity those who were nearest to him, as having settled in the city itself, he used them as a link of connection with the tribes beyond; and by interesting his congregation in the Gothic population in the city, he endeavoured to enlist their practical aid in carrying on Mission work among the tribes that had settled within the bounds of the Empire. The abundant energy and talent for organisation that he possessed, were shown by this as well as other of his good works; and the result was success.

His first care as Bishop was, that every facility should be given to the Goths for hearing the Gospel message, and joining in Christian worship. It will be readily understood that, in the state of mind of the populace of the capital towards the barbarian races, whom they at once despised and feared, there was certain to be some feeling of dislike and repulsion shown, should any of these barbarians find his way into one of the Christian churches. It requires much of the spirit of Christianity to counteract the working of habit and prejudice, even so far as to control and prevent the outward display of it. And the picture given, consciously or unconsciously, by historians of the period, produces the impression that the refined, luxurious, worldly citizen of Byzantium, would be apt to gather in his robes, and regard with a haughty stare the intrusion of a barbarian into the church of which he happened to be a supporter. And sooth to say, he would in this be encouraged by his clergyman, at least if he belonged to the section of worldly and even licentious ecclesiastics in Constantinople, whom Chrysostom brought as a nest of hornets about his ears, by his endeavours to restrain, remove, or reform them.

Besides the consciousness that their presence was too often unwelcome, the fact that the service was in another language than their own would help to prevent large numbers of the Goths from entering the Christian Churches of the Metropolis. They had previously made a request that one of the churches should be set apart for their use; but this had been refused, probably with contempt. Made by those who were daily becoming conscious of their own power, it was regarded as an evidence of a spirit of encroachment that must be resisted as long as possible. And the spirit of orthodoxy was found on the same side. For, though

the first known Bishop of the Goths signed the Nicene Creed, the type of Christianity that had prevailed among them was derived from Arian or Semi-Arian sources.

The true Christian zeal of Chrysostom guided him to take the steps which alone could secure the interest and gratitude of the barbarians, and promote the spread of true Christianity among them. He was appointed to the See of Constantinople in A.D. 397; and by the following year the Goths had one of the churches set apart for their own worship. In their own language they heard the wonderful works of God. The Gothic translation of the Scriptures, executed by Ulphilas, lay on the reading desk; and the prayers were offered and sermon preached by one or other of the increasing band of Gothic clergy who were the eager and successful missionaries of their race. But short experience was required to show this zealous Christian that the true way to evangelise the barbarians was by means of Christian converts from amongst themselves,—a policy which the modern Church has similarly been brought to recognise. Few Byzantines were likely to condescend to learn the Gothic language, and the Goths were more likely to receive the truth from countrymen of their own. At the same time, it was the desire of Chrysostom that those to whom was entrusted the important duty of communicating to their countrymen the truths of Christianity, should be so instructed as to be reliable teachers of these truths. To secure funds for this purpose, but also, and as equally important, to dispel the prejudices of the Byzantines, and gain their interest and enthusiasm in the good work, he formed societies or organisations for raising money and for mission work among the Goths, and employed his own eminent gifts as a preacher in the same great enterprise.

The plan, found so effectual in our day, of giving the people who support missions the opportunity of seeing and hearing native converts and preachers who are the fruits of their zeal, is as old as the days of this wise bishop. In the first or second year of his installation as Patriarch, crowds might be seen one Sunday flocking to one of the city churches, possibly the great church of St. Sophia, the church where Chrysostom himself usually officiated, assisted by his clergy. The service is one fitted to thrill each thoughtful Christian heart. The Greek and Latin Scriptures have, for the occasion, given place to another version, whose strange, uncouth words fall oddly, perhaps repulsively, on not a few of the audience, and are heard in that Christian temple for the first time. But on the ears of others they fall as sweetest music. And as the strong gutturals sound through the great building, they cause many eyes to sparkle, and countenances to glow with pleasure. The clergy who read the lessons and intone the service form a marked contrast to those who usually occupy the sacred posts. The blue eyes, and fair or red hair, sufficiently reveal the nationality which the strong, harsh, guttural speech confirms. Prayers and lessons are over, and there is a further movement, and the interest

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and excitement of the audience deepen ; surprise, scorn, delight, are seen in alternate countenances ; for one of the Gothic clergy mounts the pulpit, and in his own tongue pours forth, from a full heart, that message of grace which has come to him as it has to others. It is a scene to be remembered, a scene which marks the advent of a new epoch, the first rays of a day long dawning, now long come, when the Barbarian and the Scythian have themselves become the foremost Christian nations, and preachers of the true Word to the descendants of those from whom their ancestors received it.

And he, the great Patriarch, the deviser of this scene, where is he ? and how is he affected ? He sits there, silent, attentive, deeply moved ; possibly understanding as little of the service as any Byzantine present, yet with heart deeply alive to its true significance. And now, when all is over, he rises. The crowd that had been moving settle themselves anew. He ascends the now empty pulpit, and all eyes, all ears are attentive to the greatest Christian orator of the day. It is easy to see how profoundly he is moved. He pauses to collect his thoughts, to master his emotions, and turn to the most profitable account the spectacle of the morning. He warms with his theme. He has undertaken to convert the audience to his own enthusiasm ; and, with the keynote already struck, his task is easier. His subject is ready to his hand, his text the scene his audience has just witnessed. The emotion he himself feels has already largely communicated itself. The discourse has been preserved and has come down to us ; and as we read the glowing words, it is not difficult to transport ourselves in imagination to that far back yet living scene. Had any Byzantine in that audience, deadened by worldliness, lost faith in the Gospel as the great regenerator ? Did any question its power to affect, and soften, and change the savage nature of the ignorant barbarian ? Did any think of it as a formal creed, and not as a living energy ? There surely was disproof before their eyes, in the change wrought by Christianity on those of the barbarians who had had a fair opportunity of feeling its influence. It is the same problem as the modern Church has to face. The objections still heard are as old as the days of Chrysostom, and are capable of as direct and practical an answer. And do not the records of the conversion of the Picts, the Scots, the Saxons, the Norsemen, in old time, and in these days of such races as the Malagasy and the natives of the South Sea Islands, supply abundant verification of those glowing words which rang through the great Christian temple of St. Sophia, moving the hearts of the crowded and hushed audience, as the great preacher quoted and applied the words of ancient prophecy, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ?"

Chrysostom retained his office of Patriarch of Constantinople for not more than eight or nine years. But amid all the distraction and interference he encountered, caused by Court intrigues and the hostility of the corrupt clergy whom he struggled to reform, the conversion of the

Goths did not cease to occupy his thoughts and energies. When at length his enemies, by irregular and insidious means, procured his downfall and banishment, the work of Christ that had throughout been dear to his heart still remained the object of his efforts. Regarded still by the faithful in Constantinople as their head, he, from his place of banishment in the East, guided by correspondence the affairs of his flock, and cheered and inspired them in their missionary labours, alike in their home-mission to the Goths around them, and in more extended efforts to spread the Gospel among the more distant Goths and the Persians. It is an instructive example of the patience and self-renunciation of a true Christian heart. If anything were needed to show that Chrysostom lived to promote the Christian cause, and not his self-advancement, it is supplied by the Christian fidelity and zeal with which, even in exile, he sought to carry on the Master's work in fields new and old.

Space will not permit more than the briefest statement of the widespread and beneficent result of the labours of Chrysostom and his many devoted evangelists and helpers. The good fruit which had by his predecessors and himself been widely and patiently sown, yielded even a richer and speedier harvest than many had anticipated. One of these results was the desire shown by some of the Gothic clergy for an accurate critical knowledge of the Scriptures, to which their Greek and Roman brethren were too generally indifferent. Two of them addressed a letter to Jerome, whose labours as a translator led to his being regarded as an authority, requesting information regarding several discrepancies they had observed between the Vulgate and Septuagint versions of the Psalms. The surprise which Jerome felt and characteristically expressed gives striking evidence of the low esteem, in respect at least to culture, in which the Goths and other barbarian races were held by even leading minds in the Churches of the East. It is as if two Caffre converts were to send a letter to Bishop Ellicott, or the Bible Revisers, for information regarding some disputed readings or various renderings. May we not see in these Goths the precursors of Erasmus and Luther, and the whole host of critics and purists of the Germanic races?

More immediately impressive, though not more important, fruit was soon to follow. While Chrysostom was labouring in the East for the christianisation of the Goths, the Western branch of that race, assisted by the Huns, were carrying devastation over the fair plains of Lombardy and France; and kindred races, the Vandals and the Alans, were carrying their arms into Spain. How far the efforts made for their conversion by the Eastern Church helped to save the Eastern portion of the empire, it may be impossible to say. At any rate, it was on the West that the main force of their attack fell. The picture of that fierce flood of barbarian races pouring itself over the fair and smiling lands of an ancient, elegant, luxurious civilisation, awakens a thrilling interest. Not without deepest sadness do we hear the crash of the fallen empire. Yet there are many mitigating considerations which ought not to be

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overlooked. There is evidence that this influx of new races was the regeneration of Europe. Its main effect was to sweep away the corrupt portion of a civilisation that had long become enervated; and to replace it by new and re-invigorating blood, which, humanised in its turn by all that was worth preserving in the old, should inaugurate a new era of power and splendour for Europe. The fact of greatest interest for us here is, that those who conquered the empire of the West were, to a large extent, professors of the same religion as those against whom they fought. And while the Arianism of the Goths, Vandals, and others, intensified the hatred felt against them by those they conquered, the influence of the genuine Christianity they undoubtedly possessed did much to lessen the savagery with which they waged war. So noticeable was this that it arrested the attention of the whole empire, and compelled universal wonder and admiration. It was eagerly seized upon by the Christian apologists as a magnificent tribute to the Divine power of their religion, and irresistible proof of its Divine origin. It forms the basis of St. Augustine's powerful argument in his great work "*De Civitate Dei*."

And, indeed, we cannot help feeling how favourably the conduct of a barbaric leader like Alaric contrasts with the behaviour of too many of the Christian generals. Notwithstanding the difficulty he must have had in controlling the fierce army he led, the moderation he observed is universally acknowledged. The proclamation he issued, and in the main enforced, on the eve of the sacking of Rome, shows his respect for the Christian religion. His troops, while "encouraged boldly . . . to enrich themselves with the spoils of a wealthy and effeminate people," were bidden "spare the lives of the unresisting citizens, and respect the churches of the apostles St. Peter and St. Paul, as holy and inviolable sanctuaries." It was, indeed, impossible to prevent many pitiful scenes. But Gibbon's testimony is noteworthy, that "the ravages of the barbarians whom Alaric had led from the banks of the Danube were less destructive" to Rome "than the hostilities exercised by the troops of Charles V., a Catholic prince," in the sixteenth century. And as we follow the history through the remainder of the century, we see everywhere evidences of the same thing. Christianity is the one restraining power, the only agent that can effectually moderate the excesses of the wild barbarian spirit, and by its educative influence dispose them to spare what is worth sparing, of the fruits of the civilisation of the time, besides respecting the Christian churches.

In nothing are we more called upon to admire the goodness of God than in the way in which He brought it about, that amid the crash of empires, and the obliteration of so many landmarks of the old world by the flood of barbarianism, that Christian faith, which is the life and light of men, should have beforehand made its way among those who in His mysterious providence were to be the pioneers of a new civilisation, the inaugurators of a new and vigorous European power. It is a

lesson for all time, and not less needed now than ever, when in Africa, and elsewhere, the civilised and the savage come into contact, and unhappily into collision. Let Christianity spread as the great regenerator, gaining the heart of the savage to a pure and lofty creed. And let his Christian rival meet him in the spirit of the same creed; and instead of suspicion, alienation, bloodshed, there will be union and harmonious co-operation in the happy promotion of mutual good.

ROBERT HENDERSON.

THE EARLY SCOTTISH ORDER FOR THE ADMISSION OF ELDERS AND DEACONS.

"And, albeit, O Lord, these small beginnings are contemned of the proud world, yet, Lord, Thou for Thy awin mercys sake blesse the same, in such sort that Thy godlie Name may be glorified, superstitioun and idolatrie may be rooted out, and verteu may be planted not only in this generation, but also to the posterities to come. Amen."

MANY of the early Reformers found it very difficult to frame a scheme of Church government which would faithfully embody those leading principles which they saw laid down in the Word of God, and the earlier books of discipline or ecclesiastical ordinances have all the halting character of first attempts to solve a complex practical problem. The Reformers well knew that priestcraft had wrought ruin in the past, and reformation with them meant that the spiritual priesthood of all believers was to be upheld as a cardinal principle; but it was one thing to recognise this cardinal principle, and another to translate it into the sphere of ordinary Church life and rule. "When Maximilian of Bavaria has a plan," said a shrewd German, "it has legs and can walk." Plans of government with legs and that could walk were hard to get. The Reformers were all agreed that there was no priestly or lordly caste, that all believers were kings and priests, that ecclesiastical power was not lordly but ministerial. They were all agreed that the discipline of the Church should not be in the hands of one man, but should be administered, as Melancthon said, by a decuria of judges or overseers, (and that, is after all, the fundamental difference between Episcopacy and Presbytery); but they found it difficult to express these thoughts in a Church polity that would work. The earlier attempts by Brenz in Suabia, by Philip the Magnanimous in Hesse, by Zwingle at Zurich, and in Basel and Strassburg are interesting, but cannot be mentioned here. Nor does space permit the description of Calvin's only partially successful ecclesiastical ordinances for the Church at Geneva. The two most interesting modes of solving the problem were wrought out by two Protestant Churches, which, like the Church of the Apostles and Ante-Nicene fathers, had no embarrass-

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ing protection from the civil authorities, but had to work their way, for the most part through persecution, to a domestic Church polity that secured the great principles for which they strove. This was founded on and conformable to the Word of God, and had a wonderful resemblance to that early popular constitution of the Church which guarded the young life of the Christian commonwealth ere Cyprian of Carthage, like many another autocrat, persuaded the people to make common cause with the bishops and overthrow the presbyterate. The Churches of France and Scotland, better than any other of the Churches of the Reformation, succeeded in restoring the old democratic constitution of the Christian Church.

The introduction to the service for the election of elders and deacons in Edinburgh, which came to be the common service in Scotland in the early days of the Reformation, describes the growth of the Presbyterian government in simple, quaint fashion. Scottish Presbytery has had a more direct influence perhaps on the great Presbyterian Church of the nineteenth century than the early French polity, and readers of *The Catholic Presbyterian* may find some interest in these "small beginnings" of the revival of the primitive organisation of the Christian Church. It is uncertain when this order of "*The Election of Elders and Deacons in the Church of Edinburgh*" was written. "It is," says Professor William Dunlop, writing in 1722, "in the MS. copy of Knox's History which is in the College Library of Glasgow, and is as printed at Edinburgh with other public papers by Robert Lekprevik, Anno 1569. It was approved by the General Assembly, April, 1582, Sess. 12, in these words, *Concerning ane general order of admission to the office of elders, referis it to the order usit at Edinburgh, quhilk we approve.*" I print it as it stands, altering only the spelling, and adding one or two notes which seem necessary.

THE ELECTION OF ELDERS AND DEACONS IN THE CHURCH OF EDINBURGH.

BEFORE that there was any public face of the true religion within this realm, it pleased God of His mercy to illuminate the hearts of many private persons, so that they did understand and perceive the abuses that were in the Papistical Church, and thereupon they did withdraw themselves from participation of their idolatry.

And because the Spirit of God will never suffer His own to be idle, and void of all religion, men began to exercise themselves in reading of the Scriptures secretly within their own houses, and thereunto were added secret prayers publicly made within the houses. After short process of time, God gathered houses together in one house to the same exercise, sometimes in the field, and sometimes in houses by night; and then began men, inspired no doubt by the Spirit of God, to consider that divers houses and variety of persons could not be kept in good obedience and honest fame without overseers, elders, and deacons; and

so began that small flock to put themselves in such order as if Christ Jesus has plainly triumphed in the midst of them by the power of the Evangel; and so they did elect some to occupy the supreme place of exhortation and reading, some to be elders and helpers to them for the oversight of the flock, and some to be deacons for the collection of alms to be distributed to the poor of their own body. Of this small beginning is that order, that now God of His mercy hath given unto us publicly within this realm, and principally within this town of Edinburgh, proceeded: For when it pleased the merciful goodness of our God to give the victory to the Evangel of His dear Son, our Lord Jesus, and to suppress and beat down the pride of the enemies of all true religion within the realm, of the principal of such as were known to be men of God, conversation and honest fame in the privy church, were chosen elders and deacons to rule with the minister in the public church; which burden they patiently sustained a year and more; and then because they could not, without neglecting their own private houses, longer wait upon the public charge, they desired that they might be relieved, and others might be burdened in their room, which was thought a petition reasonable of the whole church; and therefore it was granted unto them that they should nominate and give up in election such personages as they in their consciences thought most apt and able to serve in that charge, providing that they should nominate double more persons than were sufficient to serve in that charge, to the end that the whole congregation might have their free vote in their election. And this order hath been ever observed since that time in the Church of Edinburgh; that is, the old Session,* before their departing, nominates twenty-four in election of elders, of whom twelve are to be chosen, and two and thirty for deacons, and of them sixteen to be elected: which persons are publicly proclaimed in the audience of the whole church upon a Sunday before noon after sermon, with

* In the early Presbyterian polity of the Scottish Church, elders were not appointed for life, but for one year only. The First Book of Discipline gives two reasons for this. The office of elder and deacon implied so much work, that it was not possible for men to give up their ordinary occupations for a longer period, and this reason is repeated in this introduction to the order of service for admission to the eldership. Knox himself, however, seems to have had another and stronger reason. His democratic instinct saw danger to the liberties of the Church in any form of government not directly responsible to the people, and strictly representative. He wished elders elected yearly, but eligible for re-election at the end of the year if the congregation saw fit. "The election of elders and deacons ought to be made every year once, which we judge to be most convenient on the first day of August; lest of long continuance of such Officers *men presume upon the liberty of the Kirk*." First Book of Discipline, chap. x. § 3. This is changed in the Second Book of Discipline, which declares that "Elders once lawfully called to the office, and having gifts of God, meet to exercise the same, may not leave it again." And in order that the duties of the elders may not interfere too much with their ordinary civil avocations, such a number was to be chosen that they were able to take turns of service. "Albeit such a number of elders may be chosen in certain congregations, that one part of them may relieve another for a reasonable space, as was among the Levites under the law in serving of the Temple."

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admonition to the church that if any man know any notorious crime or cause that might unable any of those persons to enter in such a vocation, that they should notify the same the next Thursday to the Session, or if any knew any persons more able for that charge, they should notify the same unto the said Session, to the end that no man without the church should complain that he was spoiled of his liberty in election.*

The Sunday following, in the end of the sermon, before noon, the whole communicants are commanded to be present at afternoon, to give their votes, as they will answer before God, to such as they think most able to bear the charge of the church with the ministers. The votes of all being received, the scrolls are delivered to any of the ministers, who keepeth the same secret from the sight of all men till next Thursday; then, in the Session, he produces them, that the votes may be counted, where the maniest votes, without respect of persons, hath the first place in the eldership, and so proceeding till the number of twelve be complete: So that if a poor man exceed the rich man in votes, he precedeth him in place, and is called the first, second, and third elder, even as the votes answereth. And this same method is observed in the election of the deacons.

The Friday after that judgment is taken what persons are elected for elders and deacons to serve for that year, the minister, after his sermon, reads the same names publicly, and gives commandment publicly that such persons be present in the church the next Sunday at sermon, before noon, in the place to be appointed for them, to accept that charge that God, by the plurality of votes, had laid upon them: Who being convened, the minister, after sermon, reads the names publicly, the absents are noted, and the presents are admonished to consider the dignity of that vocation whereunto God hath called them, the duty that they owe to the people, the danger that lies upon them if they be found negligent in that their vocation, and finally, the duty of the people towards the persons elected. Which being done, this prayer is read:—

The Prayer in the Election of Elders and Deacons.

O eternal and everlasting God, Father of our Lord Jesus Christ, who, of Thy infinite mercy and goodness, hast chosen to Thyself a Church of the lost seed of Adam, which Thou hast ever ruled by the inspiration of Thy Holy Spirit: And yet, not the less, hast always used the ministry of men, as well in preaching of Thy Word and administration of Thy sacraments, as in guiding of Thy flock and providing for the poor within the same; as in the Law, Prophets, and in Thy glorious Evangel we have witnesses; which order, O Lord, Thou of Thy mercy hast

* This liberty in election is also strenuously insisted on in the First Book of Discipline, chap. x. sec. 1: "Men of best knowledge in God's Word and cleanest life, men faithful and of most honest conversation that can be found in the kirk, must be nominate to be in election, and their names must be publicly read to the whole kirk by the minister, giving them advertisement, that from amongst them must be chosen elders and deacons. . . . If any man know others of better qualities within the kirk than these that be nominate, let them be put in election *with them*, that the kirk may have the choice."

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now restored to us again, after that the public face of Thy Church hath been deformed by the tyranny of that Roman Antichrist. Grant unto us, O Heavenly Father, hearts thankful for the benefits that we have received, and give unto these our brethren, elected unto the charges within the Church, such abundance of Thy Holy Spirit, that they may be found vigilant and faithful in that vocation whereunto Thou of Thy mercy hast called them. And albeit, O Lord, these small beginnings are contemned of the proud world, yet, Lord, Thou, for Thy own mercy's sake, bless the same in such sort that Thy goodly name may be glorified, superstition and idolatry may be rooted out, and virtue may be planted not only in this generation, but also to the posterities to come. AMEN.

Grant us this, merciful Father, for Jesus Christ Thy Son's sake, in whose name we call unto Thee, as He hath taught us, saying,—

Our Father which art in Heaven ;
 Hallowed be Thy Name.
 Thy Kingdom come ;
 Thy Will be done on Earth as it is in Heaven.
 Give us this day our daily bread.
 Forgive us our debts as we forgive our debtors.
 Lead us not into temptation, but deliver us from evil.
 For Thine is the Kingdom, and the Power, and the Glory,
 For ever, AMEN.

And so with the rehearsal of the Belief :—

I believe in God the Father Almighty, Maker of Heaven and Earth,
 And in Jesus Christ, His only Son our Lord ;
 Which was conceived of the Holy Ghost, born of the Virgin Mary ;
 Suffered under Pontius Pilate, was crucified, dead and buried, descended into hell ;
 Rose again the third day from the dead ;
 And ascended into Heaven, and sitteth on the right hand of God the Father Almighty :
 From thence He shall come to judge the quick and the dead.
 I believe in the Holy Ghost.
 I believe in the Catholic Church, the Communion of Saints ;
 The Forgiveness of Sins ;
 The Resurrection of the Flesh ;
 And the Life Everlasting.

After which shall be sung this portion of the 103rd Psalm, ver. 19 to the end of the Psalm :—

19. The Heavens high are made the seat
 and footstool of the Lord ;
 And by his power imperial,
 Hee governes all the world.
20. Yee Angels who are great in power,
 praise yee and blesse the Lord,
 Who to obey and do his will
 immediately accord.
21. Yee noble hostes and ministers
 cease not to laud him still,
 Who readie are to execute
 His pleasure and his will.
22. Yee all his works in every place
 praise yee his holy Name ;
 Mine heart, my minde, and eke my Soul,
 praise yee also the same.

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After the which shall this short admonition be given to the elected :—

Exhortation to the Elected.

Magnify God who of his mercy hath called you to rule within his Church, be faithful in your vocation, show yourself zealous to promote virtue, fear not the faces of the wicked, but rebuke their wickedness. Be merciful to the poor, and support them to the uttermost of your power ; and so shall ye receive the benediction of God present and everlasting.

GOD save the King's Majesty, and give unto him the spirit of sanctification in his young age. Bless his Regent, and such as assist him in upright counsel. And either fruitfully convert, or suddenly confound the enemies of true religion and of this afflicted Commonwealth.

T. M. LINDSAY.

HAWTHORNE AND HIS TEACHINGS.

THE "SCARLET LETTER" AND "THE MARBLE FAUN."

THE "Scarlet Letter" was written in 1849, and published in the spring of 1850. Hawthorne had laid aside his pen for some time, when he was collector for the Custom House of Salem. The book is prefaced with a quaint description of that establishment and its ancient clerks, somnolently performing their office work, or creeping slowly about the wharves and ships. And in Hawthorne's peculiar way of mystifying his readers, and appropriately accounting for the light in which he chooses to set his picture, he would have us believe that an old chest in the loft furnished the materials for this inimitable story.

His plot is very simple, in fact, nothing more than a series of pictures carefully elaborated, kept before the mind till they have made their impression, and then dismissed. The style is perfect,—something less polished, perhaps, something stronger also, than the works that followed. The cast of characters, the wife, the lover, and the wronged husband, make the story very difficult to handle. The moral atmosphere of the book is saved, however, partly by Hawthorne's native purity, and yet more because passion is represented as past, and the hour of retribution has come. Indeed, James complains of it as cold and unreal, mistaking as usual Hawthorne's meaning, which was not an analysis of feeling, but sin working out its own punishment.

The book opens with Hester Prynne standing on the scaffold of the pillory with her babe on her arm, and a letter in fine scarlet cloth, artistically embroidered with gold thread, on the bosom of her gown—the fatal letter A, which she is condemned to wear thereafter for the remainder of her natural life. The scene is powerfully wrought, the cold glare of pitiless eyes, worse by far than cries and taunts ; the open shame to a delicate shrinking nature ; the wandering of the poor creature's

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imagination over the scenes of childhood, from mother love and father blessing down to the shameful hour. You are crushed yourself ; and wonder at the strength that bore it all. And you get Hawthorne's first thought,—open sin, openly punished.

While she stands there, the Rev. Arthur Dimmesdale is called upon by the Governor to urge her to confess the companion of her guilt. He stands high for eloquence, learning, and saintly character ; was, indeed, a noble man, but—fallen ; and it is his *own* name he must urge her to speak. He does it nobly,—“Be not silent,” says he, “from any mistaken pity or tenderness for him. . . . Heaven hath granted thee an open ignominy, that thou thereby mayest work out an open triumph over the evil within thee, and the sorrow without. Take heed how thou deniest to him—who, perchance, hath not the courage to grasp it for himself—the bitter, but wholesome, cup that is now presented to thy lips !”

“She will not speak,” murmured Mr. Dimmesdale. He now drew back with a long respiration. “Wondrous strength and generosity of a woman's heart ! She will not speak.”

Dimmesdale had not the courage to avow himself, and went to face his conscience and struggle with remorse, while he perforce must meet his duties and accept the estimation of his flock as a saint. He is not a hypocrite. He loathes his position, hates his sin, but *dares* not face the consequences. This is the second aspect of Hawthorne's theme, darker than the first in crime and penalty—hidden sin and hidden suffering.

While Hester still stands there, a third character enters. Her husband is brought by the Indians to be ransomed. He is an old man, somewhat deformed, studious, intellectual, keen, but kind withal. He recognises her, and after she has returned to prison seeks an interview, and demands the name of the man who has wronged him. As between himself and Hester, he feels his own folly had betrayed her into circumstances that made the scales of wrong hang evenly between them. The world had been cheerless to him, and his large heart lonely and chill ; and he had persuaded her into marriage, though he knew well she had nothing but friendship for him. He meditates her no evil more than to leave her to her fate and the scarlet letter which burns on her breast. She refuses the name.

Roger Chillingworth, as he is now called, scents his prey, and gives his life to refined revenge. Though he lost no time meanwhile, it was long, years in fact, before he attained actual certainty ; for Dimmesdale guarded his secret well. This is the only part of the work where there is consecutive action. The play between two keen intellects, struggling to gain and keep possession of such a secret, is well given. The only safety for the minister would have been to cut away all ties between ; but he believed him friendly, and was weighted by agony.

So Chillingworth becomes intimate with his victim, and, as his physician, shares his intellectual pursuits, and cares for his bodily ailments. But

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he keeps his thoughts on the symbol flaming on Hester's breast, stimulates conscience, harrows up remorse ; and while he seems unaccountably to miss it, appears ever and anon on the very point of discovering his secret. The large-minded, genial-hearted student, deep in Nature's secrets, changes in the process. He appears to have his way ; but has made evil his good, and goes visibly downward before our eyes towards a self-wrought doom. This gives us Hawthorne's third thought—devilish revenge developing into devilish character.

Under such circumstances Dimmesdale learned a peculiar message, which he gave with marvellous power. Multitudes crowded to hear ; and swayed, as if he were inspired, to the burning words that smote sin and dragged to light the hidden evils of the heart—his own sin, his own heart. He realised to his stern age what a saint and prophet should be, and still the fame of his holiness grew, while conscience thundered in his ear, Thou hypocrite ! He strove to believe that his work and evident usefulness required silence. He toiled, gave, denied himself, descended even to penance and the bloody scourge—did everything but confess. He *did* confess, and published his sin in words almost explicit, and declared himself most unfit to stand in his holy place. To his people he was but speaking of the general sin of the human heart ; and the sainted Arthur Dimmesdale, in feeling so acutely his infinitesimal part therein, but rose the higher in their reverence and love.

More and more surely Chillingworth pursued the scent, till one day, the minister falling asleep over a vast black-letter volume, he thrust aside the vestment covering his breast, and saw something—Hawthorne does not say what—the counterpart of Hester's scarlet letter.

What use he made of his partial knowledge we have already seen. Now his torturing touch drove Dimmesdale almost frantic. Accusing visions peopled his dreams, came between him and his books, flitted about him by night and by day. He could see through them to realities by an effort of the mind. But, after all, *they* were the realities to him—his white-haired father frowning on him ; his mother passing with averted face ; Hester and little Pearl pointing first to his breast, and then at the letter on her mother's gown. He longed to confess, but dared not ; while remorse and cowardice rent him by turns. So we get another solemn lesson : " Be true ; " let the motives urging concealment and the penalties of discovery be what they may.

Three pictures more will close our sketch. The first grows out of his morbid state of mind. It would be a relief, he thought, to stand on the pillory where Hester had borne her shame seven years before.

On a murky night in May he steals forth and takes his place. The hours pass in this mockery of penitence, till Dimmesdale is overcome with horror, and shrieks aloud. There is a little stir. Governor Bellingham looks forth. The witch-lady, Mrs. Hibbins, his sister, appears, listening as to the clamour of the night hags who were wont to meet her in the forest.

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Presently the Reverend Mr. Wilson passes, going home from the chamber whence the noble Winthrop had gone to glory. In uncontrollable excitement he calls, or thinks he calls, to him to stand at his side, and shudders at the sound, as if the fiend had wrenched from him his doom. He had not spoken, and the holy man goes on.

Soon another light appears, Hester and Pearl coming from the same place, where she had been to take the measure of the shroud. He calls to them. They mount the steps; and hand in hand, with the touch of truth and thrill of sympathy, a new, tumultuous life rushes through his heart. He is true now, and where he should be, and can pray.

Then little Pearl asks: "Wilt thou stand here with mother and me to-morrow noontide?" "Nay! not so, my little Pearl—one other day, the great judgment day, but not to-morrow." And all the old dread of public exposure returns. He was already trembling—with a strange joy, notwithstanding—at the circumstances in which he found himself.

Chillingworth, coming also from Governor Winthrop's, sees them, and gloats over the agony of his victim, but pretends to consider it the effect of overwork. "Aha! see now, how they trouble the brain—these books, these books! You should study less, good sir, and take a little pastime, or these night-whimseys will grow upon you."

"I will go home with you," said Mr. Dimmesdale.

Remorse had done her utmost; but cowardice won the day.

Touched by his condition, Hester will no longer be bound by her promise to keep Chillingworth's secret from the minister. She seeks Dimmesdale in the forest, as he returns from a visit to Eliot, the apostle to the Indians, to get relief, mayhap from pain, in society of the holy man, and tells him who was his bosom friend. The horror and shame overwhelm him, and he sinks on the forest leaves, and fain would die. Hester must think for him. He can live no longer where he is.

"I must die here," said he. "There is not strength or courage left me to venture into the wide, difficult world alone." He repeated the word, "Alone, Hester."

"Thou shalt not go alone." Then all was spoken.

It seemed the best good possible; and like another man, with an energy Dimmesdale had not felt for many a day, he made his way back to the town; but—it was surrender.

This, however, was not the only change the minister felt. Cowardly as he was, there had been a struggle, in its agony at least. Now he met his good old deacon, and the fiend, as if he were already his own, whispered some blasphemous suggestion touching the communion supper; and, despite him, it seemed as if his tongue would wag. An aged sister came down the street, widowed, bereft, all her hopes beyond the grave. He can think of nothing but a brief and most specious argument against the immortality of the soul. A maiden, pure and fresh as a lily, the youngest of his flock, met him next. He hid his

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face with his cloak, and hurried past, lest he should blast her innocence with a word—a look, even, he felt would be enough. The old witch-lady, Mistress Hibbins, from the other side of the street, smiled at him, and looked back, as one who would recognise a secret bond of sin.

"Have I sold myself, then?" thought the minister. He had done something very like it. And we get another lesson. Hidden warfare even, cowardly though it be, is better than surrender.*

One picture more.

How God had dealt with him, He only knows; but the minister had seen the abyss, recoiled, and was saved.

He was to preach the Election Sermon a few days after Hester, standing by the old pillory at the church door, saw him pass in the procession,—him whom she knew so well in the forest,—enveloped in the rich music, high in his position, and more distant in his abstracted thought. Hawthorne makes us see the pageant, the music, the civic guard, the strong New England magnates, and the Reverend Arthur Dimmesdale, the minister of the day, moving with a spiritual exaltation that scarce seemed to feel the earth, while the people looked on him as an angel soon to wing his flight.

The subject of the sermon was God's purpose in planting the New England colonies. We hear the discourse, full of eloquence, power, and withal a nameless thrill—the cry, even through its most triumphant tones, of a heart sorrow-laden, guilty, telling its secret in every aspect of his glorious theme. He ceased, and the audience drew their breath. Dimmesdale looked down on a sea of faces, strong, stern souls whom he had swayed at will. There was no higher position in the land. And thus side by side Hawthorne places their portraits—the sainted minister in his pulpit; Hester, with her scarlet letter, in the market-place—then brings them together in the revelation of the awful truth; and the story ends on the pillory, where it began.

Dimmesdale comes from the church, pale with exhaustion. The suffering of years, the strain of preparation, the shame and horror, the bliss and grandeur of his purpose have done their work. He is once more true; but he is a dying man. The procession passes Hester. He turns towards the scaffold, and reaches out his hands—

"Come, Hester, come, my little Pearl."

Chillingworth bursts through the crowd to keep him back. But with fainting strength and Hester's help, he struggles up; and, turning to the people, tells the truth, bares his breast, and shows the counterpart of Hester's scarlet letter, his own red stigma, type of what seared his inmost heart.

"Stand any here," he cries, "that question God's judgment on a

* We remark further, Hawthorne will not leave the thought of even temporary success of wrong. Chillingworth divines their purpose, and conveys to Hester his intention to take passage in the same vessel with them, though he keeps the knowledge from Dimmesdale, till at the proper moment he can feast on his horror and surprise.

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sinner? Behold! behold a dreadful witness of it." Then he sank down.

Chillingworth with dull, blank countenance, knelt beside him. "Thou hast escaped me," he repeated more than once. "Thou hast escaped me."

"God forgive thee," said the minister; "thou, too, hast deeply sinned."

He puts away the thought of meeting and of future bliss. "Shall we not meet again?" says she.

"Hush, Hester, hush. The law we broke—God knows . . . Had any of my agonies been wanting, I had been lost forever. Praised be His name. His will be done. Farewell."

A few pages more gather up the lessons of the wonderful book.

Chillingworth had transformed a noble nature by systematic pursuit of revenge, till it could live on no other food; and, having no more devil's work to do, wilted as a weed torn up by the roots, and died within the year, leaving a large property to little Pearl.

Hester soon after went to Europe, where the elf-child Pearl, sobered and changed by the awful scaffold scene, grew up capable of feeling a woman's gentle love. Years after, when Pearl had been honourably settled in life, Hester came back; and though she had long ago lived down her shame, took again the old badge upon her breast, and went to and fro a messenger of mercy. Women with wasted, wronged, and erring lives, came to one who had suffered more than they. The sick hailed her coming. The dying pillowed their heads upon the scarlet letter. It got a new meaning. The world said it stood for "able"—so strong, so helpful, was Hester Prynne for many years, till a new grave was dug near a green sunken hollow in King's Chapel Churchyard—near, but with a space between. And so this wonderful story ends.

Thus, gracefully, truthfully, and with infinite pathos, Hawthorne clothes in dress of modern story the solemn truth, the blessed word: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

After some years spent as American Consul at Liverpool, where, amid the weary service, Hawthorne could find no time to write, he threw up the appointment in 1857, and went with his family to Italy. During the summer of 1858 he hired a picturesque old villa on a hill overlooking Florence. The city of Dante, the Medici, and Savonarola lay spread before him with its monuments and memories in the foreground, girt by green hills, dotted with hamlets and towers; the blue chain of the Apennines rising beyond, and the silver Arno in the midst winding its way to the sea. The villa and its outlook greatly pleased him; it is the original of the castle of Monte Beni. Here the thought of his highest work shaped itself, till, as he says, "he took the castle away bodily, and clapped it into a romance."

This romance, "The Marble Faun"—"The Transformation," as it is

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entitled in Europe—composed the following winter in Rome and re-written in England, was published in the old country just before he sailed, and in Boston immediately on his return to America.

Nowhere does Hawthorne's genius shine brighter, nor do any of his works take such hold on the reader's interest, "notwithstanding the heavy burden of uncomprehended truth he must needs carry with him." "It begins in mystery and ends in mist," say some. Not so; for, though the deepest and most difficult, the "Marble Faun" is also the most perfect and instructive of his works.

In the "Scarlet Letter" there are certain rough passages. Traces of the file are not wanting, and you see his art sometimes, exquisite as it is. Hawthorne increased the finish of the novels that followed, perhaps, as some claim, at the expense of strength. In this last, however, both are perfect; and the style is so completely the exponent of the thought, that you do not think of it as you are borne on by the beauty of its flow.

The narrative has a definite, steady movement when once the clew is grasped. But Hawthorne was labouring towards a double end. He was to write for those who saw nothing but a wonderful book, interweaving pictures of history and art with a story of baffled love and mysterious crime. "The real function," however, "of the author was that of a profound religious teacher," as Lothrop rightly claims. The Romance of Monte Beni, Miriam plainly says, is "The story of the Fall of Man repeated." It is even more; and tells also the history of Paradise Regained.

Few will agree in the interpretation of so deep a book, any more than they will in the meaning of Shakespeare's Hamlet. To some it is but a delightful fiction. Others see in it the chemical reaction, as it were, of a dark crime thrown into the crucible of a wild, simple nature. To Hawthorne it was an attempt at the solution of the problem of human existence. In a word, granting that we do find evil in the world, he meant to trace its effects and use in the moral education of man.

We must guard one point carefully in passing, as Hawthorne himself does again and again. He has no belief that evil is but the inevitable shadow and negative pole, as it were, of good, and therefore a necessary means to something higher. He simply accepts the facts we see about us; and shows how out of them may come, not the best thing possible, but still something higher and nobler than otherwise would have been.

This knowledge may come from the upper hand, or the lower, or from an experience of both. The best thing would be a lofty victory, and then angel ministrations and angel songs. Hawthorne has pictured that even as the limner has drawn it, in his discussion of Guido's archangel and the dragon. But that is not the outcome for us poor souls, who do battle with the devil. If we conquer at all, it is with wings rent, and black and dusty as Satan's own. Our sword is broken. The battle

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scowl glooms on gashed and bloody faces ; and we hold the devil down hard, being very doubtful how the battle may yet turn out. More often, as with Christian in his conflict with Apollyon, it is from beneath his very knee, after a dreadful fall, that we reach out our hand, regain our weapon, and by God's grace give the decisive blow.

But even that is better than not to be tried at all. Know evil we must, and the stress and agony and danger of the conflict, if God ever "perfects that which concerneth us." The Bible is full of the thought. "Blessed is the man," says St. James, "that endureth (*i.e.*, passeth through, feels) temptation." And Paul can even write "Where sin abounded, grace did much more abound." That is Hawthorne's standpoint ; and he has all revelation behind him.

The scene of the *Marble Faun* is laid partly in Rome, partly at the Castle, and partly in a sort of Pilgrim's Progress to Perugia. There is a local mistiness in Hawthorne's American novels, so that you cannot be quite sure of the place the author had in mind, if indeed, he had any. But "*The Transformation*" is sold as perhaps the best guide-book of the city. It photographs the place, its beauty, its wealth and poverty, its grandeur and musty decay. It *is* Rome transferred to literature ; and so is read by every English-speaking traveller who has been at, or hopes to visit, the Eternal City.

These surroundings have affected also the spiritual dress—if we may so call it—of the story ; and many things are to be judged, not from our standpoint, but from that of a good Italian, who believes, as Miriam is supposed to do, in the Church.

Against this background five characters move. Three friends, art students in Rome, have admitted to their intimate acquaintance the young Count and heir of Monte Beni, descendant of a family whose pedigree runs back beyond the times of Rome to the old Etruscan ages, when fauns and nymphs lived on easy terms with men. He has a gentle, joyous nature, is fond of wood and streams, a being to enjoy the warm material side of things, to whose call, as to one of themselves, birds and nature's wee shy things come. Innocent, simple, unworldly ; capable, however, of anger, and not without a certain trait of savageness hardly to be expected in such a character, he resembles nothing so much as the marble Faun of Praxiteles, could it only feel the thrill of life. Hence the title of the book, and Donatello's pet name with his friends.

Mayhap—we are but guessing now—the pre-Adamic tribes (whose existence, before the Lord God breathed a rational soul into the nostrils of our great forefather, is claimed by our geological friends) are the substance, if substance there be, behind the old world fables of nymphs and sylvan men.

At any rate, Hawthorne has given Donatello a large strain of this wild blood. And to his friends, notwithstanding his years and the perfection of his manly beauty, he was but a sportive, frisky thing, with a

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nature of his own, with "no remorse, no burden on his heart, no troublesome recollections of any sort, and no dark future either."

Donatello is the body, the physical side of man.

He is attached by all the love of his slender nature to Miriam, who was intelligent, very beautiful, after the Oriental type, with much knowledge of the world, and a high degree of excellence as a painter. The maiden had appeared suddenly in Rome, and put out her little card, "Miriam Shæfer, artist in oils," on the door of an upper apartment of an old Roman palace, now the abode of English noblemen and American millionaires on the lower floors, and of artists, tradesmen, washerwomen, and people of every degree, above. Her beauty and originality as an artist had drawn much attention, and her pictures commanded a high price.

Her manner was free and kind, and it seemed easy to get acquainted ; but by some subtle quality she kept people at arm's length, and none could really call themselves friends outside the little circle we have named. Even they did not know her antecedents ; and strange rumours as to her family and past history were afloat. The most reasonable claimed that she was of remote Hebrew ancestry ; and that some dark story of crime, or tragedy at least, was connected with her name. It spoke much, however, for her worth and native transparency that her friends did not believe that the possible hidden evil involved any guilt on her part, and took her to their warmest love because of the genuine qualities they knew.

She consents in a certain careless way that Donatello shall attach himself to her, and the more so as he seems quite content with the mere surface regard she has for him ; for Miriam, with her rich, warm nature, and lofty talents, her uncertain origin, and the mystery around her, is the soul, especially in the direction of the emotions and will.

Hilda, another of the friends, admirably represents the conscience. She is a fair New England girl, pure, lovely, and exact, and uncompromising, as befits her birth-place, in her ideas of right and wrong. Her companions, though disposed to complain at times of her high standard, often refer difficult questions to her ; and are never quite satisfied with their life-plans unless they have her approbation.

By the terms of an ancient will, the title to the lofty tower where she dwells was held on condition of keeping a lamp perpetually burning before a shrine of the Virgin, and feeding the Roman doves regularly day by day. Strict Protestant though Hilda is, she has been long in Italy, and has learned, as they say, to disregard forms and look at the kernel of things. So she has taken charge of the lamp, and feeds the doves. Her duties keep her the year round in the city. Her tower soars far above its roofs and spires, till only the column of Antoninus, and the mighty dome of St. Peter's, keep her company. She is beyond the miasms of the lower air ; and has her bright, maiden apartments, and does much of her work thus near the sky.

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Like Miriam, she is an artist ; but adores the old masters, and spends her life copying and reproducing their noblest works, for conscience must lean for guidance chiefly on revelation, and goes back, and copies and refers everything to the old standards ; while holy thoughts like white-winged doves wheel around her dwelling-place by day, and her lamp of worship and prayer gleams out by night over the dusky town.

She, too, has a lover, Kenyon, a sculptor, also of New England birth, in the bloom of young manhood. He is noble, wise, judicious, but something cold and severe ; and, as he stands for the Reason, is rightly represented as a worker in marble.

The last character of the story is Father Antonio, a hideous mendicant friar, half villain, half insane. Miriam falls in with him, when lost for a brief time in a visit which the friends make to the catacombs beneath the city. He claims to have known her before, and to have power over her because of some old political crime—an allusion to the Fall of Man with its consequences—which involved them both, and in some way brought the stain of blood on her ; and he declares, now that he has found her, he will never let her go.

Good as his word, he comes with her to the light of day. Sometimes he meets her in the dance ; then she finds him standing in the shadow of an arch ; or his hateful face is reflected in the clear basin of a fountain. At times he disappears for weeks together. But Miriam is always full of apprehension, and can never tell when, or where, he will meet and drag her to her doom.

His influence is only that of a more powerful will ; and so long as she resists solicitation and defies threats, she is safe. Nevertheless, health and spirits fail under his constant persecution, and with them her hopes as an artist—for his hateful features creep into, and spoil the effects of her best work. Kenyon and Hilda notice Miriam's pale face and failing strength, and correctly divining its cause, pity her in the struggle, and set themselves to watch their intercourse and guard her against her persecutor. "It was one of those deep riddles of life," says Hawthorne, "by which crime is made to be the agony of many innocent persons, as well as of the single guilty one."

Father Antonio is the Power of Temptation and the Persistence of Evil Thoughts, which meet the soul in the secret darkness of the inner man ; "for from within, out of the heart, proceed evil thoughts, &c." ; and Conscience and Reason are always ready with their help, and are always witnesses, silent though they be, in the hour of temptation.

Hawthorne has a deep thought, also, when he gives Fra Antonio the features of the demon that Guido's archangel tramples under foot. Was it, indeed, *his own peculiar temptation*, haunting his bright youth, and following him into his gloomy declining years, that Guido has depicted ? Did he have such help and victory as he has placed upon the canvas ? And when the old painter died, and the spectre betook himself to the tombs till it was poor Miriam's hap, and yours and mine,

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and every man's, to meet him there, may we hope for such victory too? I think Hawthorne means some such lesson, but only through the sterner, lowlier way we have outlined before, and not with the archangel's strength.

These character-sketches bring us to the action of the story. But before entering on this, the chapter entitled "Beatrice," which is the key of the romance, claims our attention.

The effect of Evil, which has had a partial though it be but temporary victory, is the problem before Hawthorne.

Properly to grasp the lesson, the crime, while in the border-land between right and wrong, must be deep and terrible, involving the stain of blood, or worse. A mere surface matter would not lay hold of the conscience with a masterful grip; and a coarse, outrageous sin but degrades and brutalises.

The history of Beatrice Cenci states Hawthorne's problem; and in Guido's wonderful picture you see a soul passing through its conditions. Hilda calls her first "a fallen angel—fallen, and yet sinless;" then, thinking further, says, "Yes, yes, it was terrible guilt, an inexpressible crime; and she feels it to be so. Her doom is just." Miriam holds that "Beatrice's sin may not have been so great: perhaps it was no sin at all, but only the best virtue possible in the circumstances." "Oh!" continued she, passionately, for her own trouble was pressing hard, "if I could only get within her consciousness! I would give my life to know whether she thought herself innocent, or the one great criminal since time began!"

This is the key of the book. Just such sin or dark misfortune was before Miriam. Donatello had ever shown the greatest dislike to Fra Antonio and excitement in his presence. Never did he show his unlovely side so plainly, with teeth exposed and glaring eyes, as at the approach of the monk, which, perhaps, the rest of the party had not even suspected. More than once he would have made short work with him had not Miriam soothed and restrained his anger. As yet she had been able to keep him in control. But her tormentor grew more persistent; her power over herself and lover was slipping away, and her friends grew anxious.

Under no circumstances does Rome appear so mysteriously fair as in the sharp contrasts of light and deep shadow on a bright moon-lit night. The town was astir; and the friends went out for a walk, first to the fountain of Trevi, and then to Trajan's Column and the Coliseum, where so many gladiators gave their lives, and martyrs won their crowns. In the Forum they moralised, where Curtius had leaped into the gulf, in which, none the less, the armies and triumphs of the Republic and the Empire had gone down together. Kenyon showed the very spot where Virginia was stabbed by her father; and the availing power of blood suggested itself to Miriam. They stood under the statue of Marcus Aurelius, true king of men, as he seemed to reach out his hand with a command that was at the same time a benediction.

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"Oh! if there were but one such man now!" said Miriam. The rightful king would see to all. Hilda, do you really think God sees and cares for us? You little guess my need."

The Capitoline Hill next drew their footsteps, and they looked over the Tarpeian Rock. Here Miriam lingered with Donatello. The place had a fearful fascination.

"How soon it would be over," she said to herself, as she looked down; "even without the weight of a burdened heart."

"Who were they," asked Donatello, "who have been flung over here in days gone by?"

"Men that cumbered the world," she replied.

"Was it well done?"

"It was well done. The innocent were saved by the destruction of the guilty, who deserved their doom."

All the evening through, the monk had followed their footsteps. He had washed his filthy talons, as if blood-stained, in the fountain of Trevi, and had invited Miriam to do the same. He had driven her almost frantic in the Coliseum; and with difficulty she had kept her self-control, and restrained Donatello.

Antonio again approached them as they stood on the brow of the rock. She felt it was the very crisis of her fate, and sank on her knees. He was as bad as Beatrice's father. He meant crime as well as ruin, and she was in his power.

What happened then she scarcely knew, save that a wild joy flamed up in her heart when she saw her persecutor in his mortal peril, as Donatello held him over the cliff; and that she thought her eyes consented, as her lover questioned them with his own. Yes, they *had* consented; and the mad feeling blazed up the higher as his shriek went quivering downwards, till with the dull thump against the stones an unutterable horror came.

She looked over. He was dead, stone dead.

"What have you done?" she whispered.

"What your eyes bade me do. Say that he has died without your whole consent, and in another breath you shall see me lying beside him."

"Oh, never!" cried Miriam. "My one, own friend! Never! never!"

She had accepted the crime, even as she had consented thereto, though but with the glance of an eye.

Was it crime? It was her only defence against Antonio's unnatural depravity; and there was a wild exhilaration of freedom, and a sense of unutterable closeness—they two, together and alone.

Was it *right*? The revulsion came. They were in no strange, lone-some paradise, but among a jostling throng of criminals; and each blood-stained had a right to take their own. The faun was changed. The light-hearted, innocent youth, had become a remorseful man; and she *felt* in that the nature of her deed.

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The friends had appointed the next day to visit the Church of the Capuchins, and verify the likeness of Guido's demon to Fra Antonio. There Miriam and Donatello saw his body laid out, and dared to face it. She even went back, and made sure that it was he. Bad, vilest of the vile, devilish he had been; yet now, because safe in death, he seemed to frown her down, and throw the blame on his intended victim.

"Nay, thou shalt not scowl me down; neither here, nor at the judgment seat. Farewell till that encounter." And Miriam left *her* victim there.

They left the Church; and after an interview in the Medici Gardens, in which Miriam tried to dissolve her heart in sympathy, to lavish it on Donatello, they parted, she to seek Hilda, he to return to his ancestral home.

It was long past noon when Miriam toiled up Hilda's staircase. The pure, true-hearted girl had tossed all night in agony. It was her first real knowledge of sin. In an uneasy moment she caught the reflection of her face in a mirror, side by side with the copy of Beatrice's portrait; and was horror-stricken to see the resemblance.

"Am I, too, guilt-stained, thought she?"

Not so. Neither was Beatrice, as Hawthorne holds.

"It was the intimate knowledge of another's sin, that had frightened them into a region where no sympathy could come.

Meanwhile she hears Miriam's footsteps, and meets her only to refuse her hand. She cannot, will not stain her white soul—will not have fellowship with sin.

"Why? Hilda, why? What have I done?"

"I saw the deed. I went back to help you in your trouble. I was too late—but I saw it all. Oh! Miriam, that look! that *look!* Your deed has darkened the sky."

And she sank on her knees, and, turning her face away, refused another word. Miriam went slowly out, and, after a long troubled look from the threshold descended the stairs.

"Our sins destroy more Edens than our own."

Thus far the outline of the story. We will now try our key, if perchance it turns the lock.

The physical nature is excited by temptation, but can do no crime, save with the soul's consent. If that be yielded, though but for a moment and when wearied by the strain, the deed is done, and the soul guilt-stained. First comes a sense of freedom in our own wild wills, and perhaps a facing and acceptance, as with Miriam, of the fact; then the revulsion of remorse, and the discord between the lower nature and the soul.

Next is the interview with conscience, that always sees each wicked deed. She can have no friendship with a guilty soul; and Hilda parts with Miriam, who receives her sentence as the voice of God, even as it is, fixing the guilt in a look, a thought.

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Hawthorne's problem, thus fairly before us in the first volume of the romance, is, as Lathrop admirably puts it, "The Story of the Fall." In the second, which he calls "A Proem to a New Paradise Regained," the meaning lies nearer the surface, and its flow is beautiful as the Italian skies.

The interest turns now upon Donatello. At first, stupified by the horror of his crime, he is overwhelmed with gloom. Before, he was the merriest creature alive; but now he confines himself with penance and fasting to the Owl Tower. The shy inhabitants of waters, skies, and woodlands, once his friends, refuse his call. He knows good, and *evil* too, and is no longer one of them. The reconciliation, if it come at all, must be from a higher plane.

Sin breaks the harmony between soul and body. Pain, disease, and contradiction, have entered the macro-cosm of the world, alike with the micro-cosm of the man. Henceforth the creature groans and travails till the revelation of the sons of God.

Kenyon, who had gone home with Donatello, brought about a reaction, partly by good advice, and partly by judiciously letting him alone. Deeper thoughts were kindling in his heart; and though he would not acknowledge it to himself, there was hope ahead.

Miriam, meanwhile, (for the soul cannot be disjoined from the body in time) had followed Donatello home. They were made for each other, and were now doubly bound by sin and suffering. She loves him, courts him, makes herself heard by her song. She has descended towards his estate, and by the Fall has learned all too well to seek her happiness in him. She, too, shares in Kenyon's wise counsels, and learns to look upwards. "Beyond all question," says Hawthorne, "since she loved him so, there was a force in Donatello worthy of her respect and love." Deep thought; for "beyond all question," too, our author has caught a strain of the harmony, when all earthly discords shall have worked themselves out, under the hands of the mighty player, into God's perfect thought. "Thou wilt *perfect* that which concerneth me," says David. Hawthorne heard it too.

Kenyon then proposes a journey to Donatello, which turns out a sort of Pilgrim's Progress to Perugia. Miriam secretly, and from a distance, accompanies them, flitting now and then across their path; for Kenyon had arranged with her to meet them at the statue of Pope Julius III. in the public square.

It was a noble work of art, with life and observation in it, as well as patriarchal majesty. "Will you look at it?" says Kenyon.

"Willingly," replied the Count; "for I see, even so far off, that the statue is bestowing a benediction."

There Donatello and Miriam are brought together. Under the Pontiff's outstretched hand, they recognise and accept their future union, "for effort, for sacrifice, and not for earthly happiness." But if it comes, says Kenyon, out of toil, and sacrifice, and prayer, a sombre,

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thoughtful thing; taste it and thank Heaven, so that you live not for it—so that it be a wayside flower, springing along a path that leads to higher ends.

Donatello had become a man, pondering grave deep thoughts. He held Miriam's hand, and there they stood—the beautiful man, the beautiful woman—and God's happiness, shy, subtle thing, had crept into this sad marriage-contract when the partners would have trembled at its presence as a crime.

Hawthorne has thus brought his theme to the goal of human nature, body and soul reconciled, and humbly walking the upward way with Heaven's forgiveness and favour; and the interest of the story passes to Hilda, and the effect of sin on the conscience.

A dead torpor had fallen on her heart. The pestilential air robbed her of her health. She had no friend, for Kenyon was absent, and confidence in her sex was gone since Miriam's fall. She wandered about the picture galleries. The old masters—whether they never had any lesson, or she had lost her seeing eye, she could not tell—had lost their meaning. Only one had power over her sad heart, Sodoma's picture of Christ Bound, "fainting, bleeding from the scourge, with the cross in view, as much and visibly our Redeemer, as if He sat on His throne of glory in the heavens"—that comforted, that helped.

Still her load pressed hard; and goaded by its intolerable anguish, she threw off a portion by confessing it to the Church, Puritan though she was, and though she came from the confessional as much a Puritan as before. Kenyon met her as she rose from the benediction. It troubled him; but it had been to her in her loneliness, from the venerable old priest, the type of Heaven's absolution. So she took it. So Kenyon was glad to accept it as she told him all; and so Hawthorne means it, too.

Confession must precede forgiveness.

In a conversation with Kenyon, Hilda's confidence in her judgment as to her friend's crime was somewhat shaken—the suddenness of the temptation, the desperate circumstances, the unselfishness on either part—and she remembered a package Miriam had entrusted to her charge to be delivered to the authorities on a certain day. She had thrust it aside with other memories of Miriam, and now recollected that the day and almost the hour had come. She took it to its destination, and disappeared. The package contained evidence that Miriam intended to leave the city; and the fact that the Capuchin's death was not an accident, was already known.

Conscience always hands in such documents to heaven's tribunal, and must be a witness to what she sees.

Donatello and Miriam, it seems, had heard of her arrest, and returned to the city to assure Kenyon of her safety. The former also had resolved to surrender himself to justice; as thus only could Hilda be set at large. He was in a penitent's garb and cowl when he met Kenyon,

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and asked, "Is all well with you?" Miriam, too, leaned out of a passing carriage, and put the same question. She was radiantly beautiful, was riding with a relative, one of the high dignitaries of the Church; and on her breast shone a rich, blood-red gem. He scarcely knew her, but was startled by her word, and the more so as it re-echoed Donatello's. Then she added, "I can tell you nothing more. Only, when the lamp goes out, do not despair."

Full of fear, he hastened towards Hilda's tower; and even as he looked, the lamp flamed up, flickered, and went out. The hour was late, and he could do nothing. The next day gave him no clew; and so weeks went by with the mystery unexplained. Her white doves, after long waiting, dispersed; and, Kenyon, tortured by anxiety, feared the worst, till, after many days meeting the good priest, he found she was in charge of the Church.

Soon after, the sculptor met Donatello and Miriam on the Campagna, where they had been spending a short season of unalloyed happiness. So bright and cheerful were they, that Donatello would have seemed once again the Faun of Monte Beni, were it not for the deeper, richer soul he had evidently gained. The lovers had discovered among the ruins of an old Roman villa either the original or an exquisite copy of the Venus of the Tribune. There, on the brink of the excavation, they sat and talked. Miriam told Kenyon fragments of her history, and who her persecutor was; and explained part—part, but not all—of her dark riddle, that mysterious family crime, which had involved her, though personally innocent, in its consequences.

It was then the Carnival time, and Miriam directed the sculptor to take his stand at a certain place on the Corso two days thereafter, and he would gain tidings of his friend.

Next follows a most graphic description of the gay scene, in which Kenyon again meets his friends in their garb of a peasant and a contadina. They were wandering hand in hand in it, but not of it, knowing they must soon part. There were a few words as the three stood together, with many memories and forebodings flashing through their hearts. "Farewell," they all said in the same breath; and the uproar of the Carnival swept them away.

Kenyon found the spot Miriam had marked out; and as he waited a brief space that seemed long to his anxious heart, his attention was diverted a moment by a bustle across the street. The gendarmes had arrested a peasant.

"That contadina was a fine figure of a woman," said a looker-on.

"Not amiss," replied a female voice; "but her companion was the handsomer of the two."

Just then a rosebud smote him gently on the lips. He looked up. It was Hilda.

That night the lamp shone brightly as before in her tower, and the doves returned with the morning.

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Kenyon, we see, remains, as it were, outside these last events. Miriam tells him something. Hilda explains more in after days. The Soul and Conscience grasp them ; but they are a dark perplexity to the Reason, because such things are only spiritually discerned.

After confession and pardon, the Soul knows the joys of forgiveness, and wears the ruby gem of love on her heart, and heavenly friends attend her, as befits her lofty birth. The Body, however, doomed to death, wears the penitent's garb, and learns its place. There comes a quiet joy, nevertheless, as time goes by, and the harmony of human nature is restored, symbolised by the few days of happiness in the Campagna. And the broken Venus, with the earth-stains clinging to it, which the lovers found, means the sweetness of imperfect yet holy human love, and is pledge of the bliss of the perfect Soul with its perfect Body in the perfect land.

The lovers still wear their penitential dress ; for no repentance saves the Body from death, and the Soul shrinks from separation, and they cling lovingly till the last. There is an arrest in the midst of the Carnival—the world's merriment goes on even when soul and body part—and Donatello is consigned to the dungeon of the grave ; and Miriam goes lonely, we know not whither,—with blessed hope, however, of final reunion, for Hilda sees light for them on the distant mountain tops.

She is released when Donatello surrenders himself, and, happily wedded, Kenyon returns with her to their native land. For, restored and made more than conquerors over evil, whither should the higher powers of our nature tend, if not to their native realm ?

A. C. ROE.

RECENT BOOKS.

I. APOLOGETICAL AND THEOLOGICAL.

THOUGH we cannot accept all Professor Bruce's views, we may speak very strongly of the great ability of his "Chief End of Revelation,"* his power of clear and effective exposition, and the breadth and grasp of mind with which the subject is laid out and discussed. Dr. Bruce's starting-point is, that the great purpose for which Revelation was designed has not usually been correctly stated, and that in consequence of this its opponents have received unnecessary advantages. He maintains that the great object of Revelation is not to teach a system of doctrinal truth, as orthodox theologians have often held ; nor is it to make the truths of natural religion more clear, nor is it to enforce ethical considerations, as others have taught ; it is to make known the gracious purpose of God in reference to the redemption of sinful men. The revelation of this purpose was gradual, but it reached its climax in Christ. The Bible, he holds, is not the same thing as the Divine Revelation ; it is a *record* of that Revelation, but its various books are not necessarily of the same date with the successive develop-

* The Chief End of Revelation. By Alex. B. Bruce, D.D., Free Church College, Glasgow. London, 1881.

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ments of the purpose of mercy which they record. Agreeing as we do in the main with Dr. Bruce's view of the great purpose of revelation, we think he makes good use of it in correcting many misconceptions, and particularly in meeting the positions of Mr. Matthew Arnold in his "Literature and Dogma." But some of his positions must be viewed with doubt. While election is firmly maintained, there is a tendency to view God's purpose of grace as extending also in certain aspects far beyond the regions where the knowledge of Christ has come, making the whole subject very nebulous. In regard to prophecy, while the old view is corrected in some important points, there is a very indiscriminate condemnation of the method of literal fulfilment, as held, we presume, by such writers as Newton and Keith. Dr. Bruce is very careful to maintain the supernatural character of revelation, the reality of the miracles which the Bible records, and the supernatural character of the redemption that is in Christ Jesus; and he seems very desirous to avoid anything that would needlessly shock even the prejudices of devout readers. But he would allow very great latitude in the maintenance of new views, as when he says that the Church "must show herself possessed of vitality sufficient to originate a new development in all directions, and among others in doctrine." There is hardly anything that this liberty might not cover. We think that he has done good service in laying down his leading position on the chief end of revelation; for, the more that it is borne in mind that God's purpose in revelation was gradually to make known His gracious design in Christ, the more are we likely to get rid of the objections and misconceptions which are so common in our day.

FERTILE as this age is in apologetic books, both popular and scientific, it may well give a cordial welcome to Professor Godet's "Lectures in Defence of the Christian Faith."* They are popular in form, but they present the result of scientific inquiry, and we need hardly say they manifest all that purity of tone and delicacy of expression which might well be looked for from their distinguished author. Under the heads of "The Resurrection of Jesus Christ, The Hypothesis of Visions, The Miracles of Jesus Christ, The Supernatural, The Perfect Holiness of Jesus Christ, The Divinity of Jesus Christ, The Immutability of the Apostolic Gospel," Dr. Godet brings us into contact with some of the choicest views of the Gospel, and the bulwarks which uphold it. The very enumeration of these topics shows that his method is not to dwell on evidences as something external to Christianity, but as parts of Christianity itself. He never likes to go far from the living person of Jesus Christ, and there is consequently an aroma, an unction in his pages which more logical and systematic treatises want. The popular idea, that all religions are similar in nature and differ only in degree, not only finds no countenance here, but is refuted by the very atmosphere of the book. Every page evinces how different the religion of Jesus is from any other, how altogether *unique* is God's revelation, as completed in Him. We cordially thank Professor Godet for his lectures, and Canon Lyttelton for his careful and excellent translation.

THE idea of Professor Redford's "Handbook of Christian Evidence"† is an excellent one; we are not sure if the execution is equal to the ideal. "A want," he says, "has been long felt of a Handbook, which should put together the arguments for Christianity, more especially those which meet modern doubt in a systematic and complete form." The author was asked to supply this want by the Christian Evidence Society, and the present volume is the result. It is a closely-printed octavo of more than 500 pages, and in that space it discusses most of the questions raised by unbelief, or requiring to be considered in the interests of faith, in connection with both natural and revealed religion. It is the product of much

* Lectures in Defence of the Christian Faith. By Professor F. Godet. Translated by W. H. Lyttelton, M.A. Edinburgh, 1881.

† The Christian's Plea against Modern Unbelief: A Handbook of Christian Evidence. By R. A. Redford, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London. 1881.

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reading and of much reflection, and both in its statement of facts and in its enforcement of arguments, it is well fitted to do service in the cause of truth. It seems to us, however, that there is somewhat of a structural defect—rather too much of level surface—a want of relief to commanding positions. In some departments, notably prophecy, the latest views of objectors are hardly adverted to. The list of works on Christian apologetics at the end of the volume is interesting, though incomplete; but it would have been far more useful if it had been classified, or even if the writings had been enumerated in the order of their dates.

The task undertaken by Professor Redford is far from an easy one, considering how much the subject is in a state of flux, and how difficult it is to state the positions in which defenders of the faith may be said to agree, before these positions have been finally taken up. Not a few apologetic positions at present are held provisionally, and individual writers can do little more than give their own view. Keeping in view the difficulty of the task, we deem Professor Redford entitled to gratitude for the great pains and useful labour bestowed by him upon it.

DR. WAINWRIGHT has made a laudable attempt, in a spirited volume, to combat the scientific materialism of the present day.* He shows a large and intelligent acquaintance with the writings of the leading naturalists of all classes, especially those productions which exhibit the theories and principles now so keenly discussed. Evolution, Development, the Transmutation of Species, Spontaneous Generation, Protoplasm, and other subjects are treated with greater or less fulness. But while it is assuring to a fair-minded reader to find the views of opponents given in their own words, one does not expect that such ample use should be made, in a work like this, of material from all sides.

In Bishop Dudley's Lectures on "The Church's Need,"† we have a product of "The Bohnen Lectures," a foundation similar to the "Bampton," recently instituted in the United States. The author is a clergyman of open and liberal mind, inclining apparently to Broad Churchism, but with the tone of a real believer. He holds that what the Church needs at the present day is to avoid extreme positions, however some of these may be sanctioned by long tradition, and to exercise a "wise discrimination" in reference to the matters concerned. Four points are selected for consideration—Dogma, Evidence, Ritual, Amusement. In dogma, the tendency of the Church has been to overlay vital facts with theories and explanations, and to reject from her pale all who do not hold them. The Athanasian Creed is the climax of this system. In place of that, Bishop Dudley holds that the simple Biblical formula of belief is enough—"If thou shalt confess with thymouth the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved." Not that he would exclude theological science and investigation; he would only restrict what is to be counted essential to faith. Dr. Dudley here urges a view for which there is much ground—a return to primitive Christianity, when much was made of the simple facts of the Gospel, and little of theory and dogma. In regard to the evidences of Christianity, he says that many are offered now-a-days to convince the unbelievers; but the one truly convincing evidence is Jesus Christ, in His life and influence; that is the great pillar of Christianity, on which the whole edifice rests. Here again he lays his foundation on facts, distrusting argument and speculation. As to ritual, he favours simplicity, but pleads for toleration.

In regard to amusements, he urges that we ought not to taboo any that the Word of God does not condemn. Amusements that are not immoral in themselves or in their tendency should be allowed. Dramatic performances are practically very low, but theoretically they are good, and it were a good thing if

* Scientific Sophisms. A review of current theories concerning atoms, apes, and men. By Samuel Wainwright, D.D. London, 1881.

† The Bohnen Lectures, 1881. A Wise Discrimination, the Church's Need. By T. W. Dudley, D.D., Assistant Bishop of the Diocese of Kentucky. London, 1881.

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they could be rescued from their present surroundings. "The theatre is to-day, I believe, degraded into a very high school of vice; the dramas which are put upon the boards are in general, I believe, suggestive pictures of licentious life; the wit is pointed only by its coarseness, the plot is an intrigue, and its incidents selected for the sake of their lewd piquancy; while but too often wit and plot and incident are altogether nothing but an opportunity for the exhibition of shameless nakedness; and Christian people of every name, young and old, rich and poor, all alike are its patrons." This state of things is due, he thinks, to Christians of other times having given up the histrionic art to the god of this world, and yet, in the present age, they are sneaking back to it as a thing they cannot do without, and which they bring themselves to sanction, with all its atrocities and abominations. Therefore, they should not have condemned the stage so indiscriminately, and they should try to reform it now, for its principle is sound.

There is doubtless an element of truth in this, but it is a dangerous doctrine to teach so boldly and unqualifiedly. Nothing is easier than by such a line to play into the hands of the world, and remove barriers we cannot well spare against worldly influences of a disastrous kind. We doubt whether Bishop Dudley has the practical wisdom to steer the ship through so difficult a channel, and we doubt, too, whether in present circumstances so large a measure of liberty as he concedes in reference to amusements, would purify and elevate Christian character, make men more like Christ, or more earnest and self-denying in devotion to His cause.

MR. MACPHERSON has produced an admirable text-book for the study of the Westminster Confession of Faith.* The treatise of the late Dr. Shaw rendered excellent service in its way, and the manual of Dr. A. A. Hodge still maintains a position peculiarly its own, especially in presenting a logical analysis of the statements formulated by the Westminster divines. But the work before us, which mostly takes the form of a commentary, has been executed in such a manner as to present some features of excellence not exhibited by its predecessors. The introduction contains a judicious statement of the position and use of Creeds in general, a brief notice of the early Scotch Confessions, and a pretty full account of the Westminster Assembly, with some remarks on the preparation of the Confession. The observations on the statements in the Confession are generally characterised by sober judgment. On some points, indeed, fuller discussion might have been expected; while on others, especially such important subjects as Inspiration and the Canon, greater precision of statement is desirable. But, as a whole, the book has been carefully prepared, and it is admirably adapted for its end.

THE theological lectures of Dr. Burrow† will be read with special interest by all who have concerned themselves with the question regarding the admission of the Cumberland Presbyterians to the Presbyterian Alliance. The Professor himself was a man whose personal worth must command the highest esteem for his memory: his life was ungrudgingly spent in constant and often toilsome labour for the cause of Christ. It is, however, his theological position, as set forth in these lectures, with which we have here to do; and we take him as an exponent of the views held by the Church to which he belonged,—the representative of a body of Presbyterians who have diverged from certain of the positions laid down in the Westminster Confession.

The main point in Calvinistic teaching to which exception is taken in these lectures is the doctrine of election, concerning which it is stated (p. 361) that "God has not decreed all things, but only some things." Here, as usual in such cases, a great deal is made of human agency, the existence of sin, and other matters naturally involved. The positions assumed are professedly, indeed, inter-

* The Westminster Confession of Faith. With Introduction and Notes by Rev. John Macpherson, M.A. (Handbooks for Bible Classes). Edinburgh, 1881.

† Medium Theology. Lectures of Rev. Reuben Burrow, D.D., Professor in Bethel College. With Autobiographical Sketch. Nashville, Tenn., 1881.

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mediate between Calvinism and Arminianism; but the modifications imposed on the Westminster Confession are all in the direction of the latter system, so that intelligent Calvinists can only say, in spite of what is asserted in the book itself, that the tendency of the views here set forth is essentially Arminian. The difference between this "Medium Theology" and the Remonstrant doctrine is merely one of degree; and any thoughtful and consistent Christian who begins with holding this middle ground will soon find it difficult, if not impossible, to maintain that position. We are not surprised to find, as the logical consequence of deviation from the Westminster Standards, such a statement as this, even in the first lecture (p. 23): natural religion "differs in no essential respect from revealed religion, but is in all its essential elements the same." It is evident from this that, while formally differing from the Westminster Confession on election only, the divergence is deeper and wider than at first appears. On the question which is yet *sub judice* we do not enter; it is important, however, to know the facts, and our pages are open to temperate statements on either side.

"*VIA, VERITAS, VITA*,"* though it has the form of a big pamphlet, will be found to be a very useful and suggestive little treatise both on modes of preaching and modes of living. It begins by a quotation from Norman Macleod's "Life of John Mackintosh," or rather from Mackintosh himself, to the effect that "the way, the truth, and the life" correspond to three successive stages of the history of the Reformed Churches. First, after the misleading of Popery, men had to be set right on "the way"; justification by faith had to be preached as the foundation of acceptance by God. Next, systems of Divine truth had to be prepared; Christ had to be set forth as "the Truth." More recently, in our own day, the attention of the Church seemed to be occupied with Christ as "the Life"; and Mackintosh was most anxious that this should be done without overturning the other two, but so as to supplement and complete them. The author of the present *brochure* does not follow the chronological succession suggested by Mackintosh, but holds that the Christian preachers and the Christian men of the present time may be classified as holding, some to the *Via*, some to the *Veritas*, and some to the *Vita*. There is the evangelist type, who never preach anything but Jesus Christ as the Way; who put the three R's, and nothing else, into every sermon—ruin, redemption, regeneration. There is the dogmatic type, with whom orthodoxy in doctrine is all in all; and there is the Broad Church type, who deny the fall, or the need of conversion and regeneration, and hold that all that needs to be done is to develop the higher and more heavenly elements of human nature. The imperfections of all the three are incisively exhibited in the treatise, and the aim of the author is to combine what is true in them. Towards this object he brings to bear the views of many of our modern preachers and others; and in his Appendix he still further enriches his pages by a great store of most valuable quotations. We hope that many preachers, evangelists, and Christian workers will read this *brochure*, which is so well fitted to promote Scriptural and wholesome views of Christian life and Christian preaching.

We opened Dr. Bevan's "Sermons to Students"† with high expectations; we closed the volume with corresponding disappointment. We cannot say we like the constant use of the word "religion" for denoting the influences by which God's servants are moved; it seems to imply that there is little difference, except in degree, between natural religion and revealed. But the whole conception of the Gospel in these sermons is opposed to the Presbyterian theology. Instead, for example, of accepting the Biblical doctrine that the dispensation of God's grace is governed by a principle of election, by which special blessing is conferred on some, in order that they may become the instruments of blessing to others, it is laid down as an *a priori* test of the "religiousness" of a theology

* *Via, Veritas, Vita*: Discursive Notes on Preaching, and on Some Types of the Christian Life. By a Presbyter. London, 1881.

† *Sermons to Students and Thoughtful Persons*. By L. D. Bevan, LL.B., D.D. New York and London, 1881.

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that it must furnish us with such a conception of God as will lead to a service of Him that is universal. This is explained thus: "A theology which represents God in His relation to man as partial—as choosing some and rejecting others, giving ordinances which necessarily determine the eternal absence of some of His creatures from His grace and favour—in a word, which presents the natural relation of some to God as different from that of others, so that some can worship Him and others cannot, in any real sense of the term—such a theology is irreligious, and certainly untrue." There can be no doubt that Calvinistic theology is meant; for what else could be meant? Yet the statement is very inexact and erroneous, for certainly it is not the doctrine of Calvinism that "the *natural* relation of some to God is different from that of others." It is an obvious objection to Dr. Bevan's position that revelation is partial; he allows that such objection may be taken; the answer, he says is, that revelation is *not* partial. There is a revelation of grace to all the world. Here, again, we find revealed religion melting away into natural; and yet the reply is not relevant, and the vague way in which Dr. Bevan illustrates it seems to indicate a consciousness of this on his part; for, granting the possibility of some faint traces of revelation to the heathen, who could say that the revelation of God to all men is impartial, in Dr. Bevan's sense of that word? What we mainly desiderate in these discourses, which are splendidly written, and contain many acute, earnest, and important views, is an acknowledgment of the objective authority of revelation, and a corresponding use of it as the foundation and standard of all sound religious teaching.

II. EXPOSITORY.

DR. GIBSON'S Lectures on "The Mosaic Era"* will be welcomed not only by the attached and influential congregations to which he has ministered in Canada, the United States, and England, but by a wide circle of readers, who desire to be fed with the marrow of the Bible. The book is in no sense controversial, but expository and practical. It aims at blending the best features of the lecture and the sermon. While touching rather than dwelling on the successive historical events, it seeks to gather up the great abiding lessons of the whole history, and in the form most adapted to modern use. In these respects Dr. Gibson is successful beyond the common. His book might be used with great advantage by devout persons in their daily reading of the Bible, alongside the books on which it is founded. Dr. Gibson has the courage to maintain the old lines, and in substance the old view of the Mosaic history. And, after the controversies of the critics, it is refreshing to peruse a book in which we are brought into such close contact with the living God, and made to feel the reality of His interest in His people, and the graciousness of His manifestation of Himself to them. Dr. Gibson adverts to the time when the Pentateuch was the sole Bible of many a devout man; and his exposition of it is a testimony to his own view, that the precious truths of the Pentateuch are far more in number and richer in quality than we should suppose, unless we viewed it separately as a whole. "The actual outcome," he concludes, "of the Mosaic era fell far below the Divine ideal; but it is encouraging to remember that the people's failure to realise the glory and the blessedness the Lord had prepared for them was simply *their* loss. To all succeeding ages these blessed truths remain 'as an heritage for ever' from the Mosaic era: First, 'There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.' And next: 'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!'"

* The Mosaic Era: a Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy. By John Monro Gibson, M.A., D.D. London, 1881.

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DR. STEWART'S "Mosaic Origin of Deuteronomy" * owes its existence, as he explains in his preface, to the excitement caused in Aberdeen by the case of Professor Robertson Smith. Though the case originated in the Free Church, the anxiety spread to other Churches. Dr. Stewart is not a Presbyterian, but a minister of the Evangelical Union, in Aberdeen—the same body, and the same city, with which the name of Principal Fairbairn, now of Airedale College, was associated for some years. Dr. Stewart goes wholly against the view of Mr. Smith. He takes up one by one the points on which Mr. Smith founds his argument for the late origin of Deuteronomy, and maintains that they fail to make out the positions attempted to be established. If his book does not indicate any great originality in scholarship, it shows that the author is fairly acquainted with what has been written on both sides of the controversy, and well able to digest its substance for popular use.

"JUDGES," † by Principal Douglas, is a new volume of the new series of Handbooks for Bible Classes. It is a careful and scholarly commentary by one whose reverent spirit and knowledge of the original tongue, and of the whole literature of the subject, make him a trustworthy guide. We cannot but think, however, that the commentary is a little dry—deficient in that faculty of imagination which would enable the author to indicate parallels and analogies in modern life to the events and the men of the period of the Judges, and thus give point and grace to the teaching of the book.

III. BIOGRAPHICAL.

In a half-crown volume for the series of "Men worth Remembering," on the Life of Dr. Chalmers, ‡ we do not expect from Dr. Donald Fraser any considerable addition to what has already been written, and so well, both by Dr. Hanna and others, on the great divine of modern Scotland. We have the story of his life told in a way at once graceful and lively, due emphasis being given to the idiosyncracies of his character, and also to those practical operations, which, as they were most in keeping with the style of his mind, were also the chief memorials of his greatness. It is not easy to embrace in a short book all that was remarkable about Chalmers. One service which he rendered to the cause of religion, though not overlooked by Dr. Fraser, deserves, we think, more copious recognition. The Evangelical divines of the eighteenth century—Boston, the Erskines, and others—had presented a very limited idea of the kingdom of God, and had indicated no place within it for science, philosophy, art, literature, or any other species of ordinary culture. It was not that they condemned them; they simply ignored them. Then came the Blairs and Robertsons, who certainly gave them a high enough place, but at the sacrifice of the distinctive doctrines of Christianity. Chalmers held to the distinctive doctrines as firmly as any man, but, at the same time, found a place for the interests which his predecessors had ignored. Another service of Chalmers was, to aid in presenting the Gospel in a fresh, natural way, free from the technicalities and conventionalisms and peculiar forms of thought and expression which had gathered round it in the old Evangelical school. In this respect he did a service to Evangelical preaching which seems again, in our time, to have become necessary, but for which the heaven-ordained apostle has not yet appeared. Dr. Fraser dwells on the somewhat remarkable fact, that the writings of Chalmers are now little read. Chalmers, like Knox, seems destined to be known to following generations more by his works than his writings. And probably it is in connection with his home-mission work that he

* The Mosaic Authorship of Deuteronomy. By Alex. Stewart, LL.D., &c., Aberdeen. London, 1881.

† Handbooks for Bible Classes. Edited by M. Dods, D.D., and A. Whyte, D.D. The Book of Judges. By George C. M. Douglas, D.D. Edinburgh, 1881.

‡ Men Worth Remembering. Thomas Chalmers, D.D., D.C.L. By Donald Fraser, D.D. London, 1881.

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will be best remembered, though he cannot fail also to be held in honour as one of the greatest preachers of his time.

In regard to Chalmers' favourite scheme of a Church Establishment, free from secular control, co-extensive with the population of the country, Dr. Fraser says: "We confess that we survey the arguments of Chalmers with a feeling that, however sound in themselves, they have fallen out of date. The nation is no longer homogeneous in faith and worship. The very desire of such accordance seems to be fading away; and whether we like it or no, the time of rival and competing Churches has come. The problem, therefore, about which Chalmers was so anxious—'the moral and Christian instruction of the people'—cannot be committed, unless in part only, to the 'machinery' of which he spoke. The question now is, how to combine the operations of many Christian agencies; or where they refuse to be combined, how to prevent them from hurting, impeding, or interfering with each other. It certainly takes the energies of all to cope with the secularism and wickedness of the age."

In Mr. Steven's "Scotch Student"* we have a little memoir of one who, though he had just entered on the ministry at the time of his lamented death, was essentially a student all his days, designed for the guidance and stimulation of young men in reference to the trials to which their faith is exposed. The first scene is eminently touching—a godly mother in the humblest rank of Scottish peasant-life commending her son to God on her deathbed, and the boy resolving that he would fulfil his mother's desire. Then comes a revival movement, by which he is carried along, and into which he goes with his whole heart and soul. Then college-life at Aberdeen, and the sensational philosophy, as taught by Professor Bain, by which also young Thomson is carried along. When he begins to study divinity, he finds his philosophy and divinity at loggerheads, and here begin his serious troubles. We believe that, while swinging about painfully, he was kept comparatively right by the simple faith of his boyhood, which, as he advanced, was slowly bringing him out of the mist. But even in the end he seems to have been acting on a principle of very doubtful trustworthiness—that before any doctrine could be believed it must commend itself to the consciousness. However desirable this harmony of faith and experience may be as an attainment, it is highly perilous as a test and warrant of faith. Thomson evidently had great abilities and most wonderful perseverance; he was a distinguished scholar, and men could not but love his simple, unpretending, affectionate character. But he had conspicuous weaknesses. He wanted strength of will, and was easily influenced by the currents of the day, even currents of a most opposite kind. First we find him swept along by the revival current, then by the sensational philosophy, and latterly by the new critical school. However much there may be to interest young men in such a life, it is not one that can be made a model. We do not find that when Thomson was passing through the Divinity Hall he made much use of the grand opportunity which leading students have of influencing and urging their fellow-students in the direction of a higher style of piety, and more entire consecration to the service of the Gospel. This is what "the Earnest Student" of a former generation counted his highest function, as is abundantly evident from Dr. Norman Macleod's *Life of John Mackintosh*,—a book for students which has not yet been surpassed, presenting in beautiful harmony the spirit of deep piety, ripe scholarship, and the high tone of the Christian gentleman.

IV. MISCELLANEOUS.

"MONACO AND ITS GAMING TABLES"† takes us to a region where few Presbyterians are ever found. Yet it is not a mere idle curiosity that makes us desire to know something of these places; in the interests of public morality it is

* *A Scotch Student: Memorials of Peter Thomson, A.M., Minister of the Free Church, St. Fergus.* By Rev. G. Steven, M.A. Edinburgh, 1881.

† *Monaco and its Gaming Tables.* By John Polson. Third Edition. Paisley, 1881.

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well that attention be called to them. The writer is a member of a committee recently formed at Nice for the purpose of having public gambling at Monaco suppressed. Monaco is a morsel of rocky ground on the Mediterranean near Nice, the remains of an ancient principality, surrounded by French territory. It has a prince of its own, who exercises sovereign sway over the few hundred people that constitute his subjects. In 1856, under a concession lasting for thirty years, a gaming table was set up in the principality. In 1868 a splendid casino was opened, termed Monte Carlo, and the lease was extended other thirty years, so that it does not end till 1916. The profits of the establishment are enormous, and to gild the sepulchre, a large share is given to the Church of Rome, the only Church tolerated in the place. All this and a great deal more about Monaco is told us by Mr. Polson in his book. Very special notice is taken of the suicides, which are very numerous and very awful. The place is as like paradise as embellishment can make it; under the surface it is hell. Assassinations are not unfrequent. It is said that there are between 400 and 500 women of bad character at Monaco and Monte Carlo. There is a certain class of respectable tourists that think a visit to Monaco quite a proper thing, just to see the place. For the sake of consistency it would be well for such persons to omit one petition from their prayer when they go to such a place—"Lead us not into temptation." The committee against Monaco seem to be thoroughly in earnest, and are prepared to give wider publicity soon to their efforts.

THE "Letters of Samuel Rutherford," by the late Dr. Duff and his successor as Missionary Professor, Dr. Thomas Smith,* claims public approval on the ground of correctness, completeness, and cheapness. In regard to the second quality, Dr. Smith tells us that this edition is "as complete as the completest, and more so than any except one other." What this means it is not easy to see; but those who wish a full edition of this well-known classic will find what they desire in the present issue. Of all the writings of Rutherford, the Letters alone retain their popularity. They owe this not only to the subject, but also to the element of beauty which the style often presents. Rutherford put all his prose into one set of books, and all his poetry into another; it is not difficult to tell which of these has been the greatest favourite with the public.

MR. WELLWOOD'S poems† are of unequal merit. In his "Lays of the Scotch Worthies," describing the lives of Patrick Hamilton, George Wishart, Walter Mill, and John Knox, he has been exceedingly careful to ascertain and present historical fact. But this anxiety has kept him too much under trammels, so that the result of his efforts in this direction has been the production of rhymed prose rather than real poetry. In his other pieces, however, where he is under no such restraint, he rises to a higher flight of song. In "Prince Albert's Dream" there is displayed a very considerable degree of true poetic insight, as well as much force and wealth of expression. "The Song of Songs," whatever may be thought of the writer's view of the sacred book, must also be regarded as a poem of much merit, and the same may be said of other pieces which follow. Yet there are few readers who will not take exception to the sentiments now and then expressed. There are not many, for instance, who will agree with the estimate regarding the late Thomas Carlyle, who is addressed as the "greatest of all Scotch worthies of the day," one who ranks "with Knox, and Burns, and Scott."

* Letters of the Rev. Samuel Rutherford, Principal and Professor of Divinity, St. Andrews, 1639-1661. Carefully Revised and Edited by the Rev. Thomas Smith, D.D., with Preface by Rev. A. Duff, D.D., LL.D. Complete Edition. Edinburgh, 1881.

† Lays of the Scotch Worthies and other Poems. By J. P. Wellwood. Paisley, 1881.

NOTES OF THE DAY.

MORE DEPARTURES.—No name stands higher in the roll of the Reformed Church of France than that of Monod, and it is with much concern that we note the departure of one who gave no little honour to this name—Horace Monod, pastor of the church at Marseilles. The eighth son of the late Jean Monod of Paris, he was born in 1814, studied at Lausanne and Strassburg, and in 1838 was settled at Marseilles, where he was soon appointed President of the Consistory. He was a chevalier of the Legion of Honour, and an officer of Public Instruction. His long ministry was devoted to earnest evangelical work, and his church became the centre of a powerful spiritual influence. Of his preaching, one of his brethren says—"He did not extemporise, but he preached admirably. He exhausted all the texts that he handled. After him, there was nothing more to say. Both matter and form were excellent. His sermons are true models. They instruct, they charm, they nourish the soul. Already seven volumes of sermons have been published; an eighth is in preparation. He was indeed one of the most eminent sermonisers of the age." Among the works that he translated were—Dr. Hodge's Commentary on the Romans; Dr. Moffat's "Twenty-three Years in South Africa;" Dr. Hanna's "Last Day of our Lord's Passion;" Sibrée's "Madagascar and its Inhabitants." He was also a poet, and wrote a large number of hymns. "His ministry," says M. Mouline, in "*Le Christianisme au xixe siècle*," "has left profound impressions in our church. God alone knows all the good he did. But we can well say that he proved a blessing to very many by his preaching, his teaching, his conversation, his example, and the spirit of prayer that sanctified all the acts of his ministry. His colleagues venerated him as a master. The members of the Conseil Presbytéral and of the Consistoire, who took part with him in Church matters, under his long-continued presidency, appreciated his moderation, his love of peace, and at the same time his immovable attachment to the doctrines of the faith. He trained hundreds of catechumens. How many families are there whose joys and griefs have been hallowed by his prayers! How many afflicted persons has he consoled! How many souls, stricken, discouraged, and misled, has he brought back to the Saviour! How many benedictions from the Lord have been spread through his instrumentality over all the Church!"

It is impossible not to feel deeply and tenderly for our sister Church in France under so heavy a bereavement.

By a singular coincidence, the ex-Moderators, both of the Established and Free Churches of Scotland, have passed away. The death of Dr. Main of Edinburgh has been already noticed; we have now to record that of Dr. Watson of Dundee. When Dr. Watson preached the sermon at the opening of the Assembly in St. Giles' last May, it could not escape the notice of his friends that he bore the mark of the last enemy on his face. He lingered for some weeks, but the end was manifestly approaching. The companion of Dr. Norman Macleod in his Eastern tour, and like him in many features of his life and ministry, he enjoyed in an unusual degree the esteem and affection of his brethren. Moderators of Churches that tacitly or openly protest against each other, have but little fellowship on earth. In a higher General Assembly, where there is no rivalry and much communion, all will have disappeared save what they did for the Master—

"Yoked in all exercise of noble end."

We have been all looking into another death-chamber, that of Dean Stanley. Much though we differ from his views, and greatly though we grieve at the persistent energy with which he sought to discredit the foundations of evangelical

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religion, it is impossible to withhold one's admiration for the gentle and beautiful character of the man himself. It is seldom one sees a spirit more imbued with forbearance, love, and goodness. The Church catholic owes him much gratitude for his admirable service in breaking down the offensive claims of Anglican exclusiveness, and bringing Christian ministers of various orders together to meet as brethren. If it had been possible to change the essential tendencies of the prelatical system, such a man as Dean Stanley would have done it. But now he is gone, and his labours in that direction pass away with him. There never will or can be an atmosphere of Christian charity between Episcopalians and other branches of the Church, until the notion that prelatic ordination has a superior virtue in it is scattered to the winds. Those members of the Presbyterian Alliance who were present in London in 1875, when its constitution was provisionally settled, will remember the dignified courtesy of Dean Stanley when he took them to the Jerusalem Chamber, and brought up some details of the Westminster Assembly. Dean Stanley was born and bred among a class of singularly attractive Christian men and women, in whom piety, refinement, affection, and gentle, genial manners seemed to reach a climax. The memoirs of his father Bishop Stanley, of Bishop Heber, and of Mrs. Augustus William Hare give us delightful glimpses of the society in which he was reared. It must be remembered that such men derive much of their character from their early surroundings, and that, therefore, we are not entitled to set down that character entirely to the influence of the views in religion which they may have come to hold.

PROGRESS OF PALESTINE EXPLORATION.—The Palestine Committee are not very wise in their generation, for unless you subscribe ten shillings annually to their funds, you cannot find out what they are doing. Owing to this penny-wise, pound-foolish policy, they fail to interest thousands upon thousands who would help their undertaking if they knew something of it. A short annual Report, in addition to the Quarterly Statement, would be of immense service. The latest of these Quarterly Statements contains some matter of unusual interest. It is pretty well known that there is an underground channel by which water passes from "The Virgin's Pool" to the Pool of Siloam. Last year, a boy was amusing himself near the channel, and accidentally fell into the water. On rising, he observed some letters sculptured on the wall. Various attempts have been made to decipher the inscription; but now we have the authoritative report, as we must consider it, of Professor Sayce, of Oxford, who has been on the spot, and done his best to decipher and translate. The result is disappointing, so far as the direct value of the inscription goes, but it is interesting in connection with some incidental results which it supplies. Professor Sayce's translation is as follows:—

"Behold the excavation! Now this is the further side (or the history) of the tunnel. While the excavators were lifting up the pick, each toward his neighbour, and while there were yet three cubits to the mouth (of the tunnel), the excavators were hewing. Each came to his neighbour at a measure's length (?) . . . in the rock on high; and they worked eagerly at (the) castle they had excavated(?); the excavators worked eagerly, each to meet the other, pick to pick. And the waters flowed from their outlet to the Pool for a distance of a thousand cubits, from the lower part(?) of the tunnel (which) they had excavated at the head of the excavation here."

It would appear that when the hewers made the channel they worked from both ends, as more recently in the case of the Mount Cenis Tunnel, and that they did not quite hit one another's level. This is all we learn; but the interest lies in the character and date of the letters. The form of some of the letters is more ancient than those of the Moabite stone, which belongs to the eighth century B.C. Professor Sayce thinks that this inscription belongs to the tenth century B.C., and may be ascribed to the age of Solomon. "The chief interest of the inscription," says the Professor, "lies in the indication it affords of the extent to which

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writing was known and practised among the Jews in the early age to which it belongs. It thus confirms the testimony of those Old Testament Scriptures which claim to have been written during the oldest period of the Jewish State. And its evidence will have to be considered in future inquiries as to the epoch at which the Phœnician alphabet was first introduced among the Hebrew people. Above all, its discovery leads us to hope that other Hebrew inscriptions of an ancient date are yet to be found in Jerusalem itself. 'Underground Jerusalem' has been as yet but little explored, and if we may find a record of the kind in a spot which is easily accessible, and has been not unfrequently visited, what discoveries may we not expect to make hereafter when the temple area can be thoroughly investigated, and the subterranean watercourses of the capital of the Jewish monarchy laid open to view?"

Another interesting topic on which we have full details in the Quarterly Statement is the identification, by Lieutenant Conder, of Kedesh, an ancient Hittite city on the Orontes. Reference has already been made in these pages to the recent discovery, through Egyptian monuments, of a powerful nation called the Kheta, supposed to be the same as the Hittites at a very early period of the history of Syria and neighbouring countries. It has been known that the two capitals of the Hittite Empire were Carchemish on the Euphrates, and Kedesh on the Orontes. Carchemish has been known for some time, but Kedesh remained undiscovered until the other day when Lieutenant Conder found, in the position described by the Egyptian chronicler, many ruins to which the natives gave the name Kedesh. It is expected that when the inscriptions on the monuments in these places are deciphered, they will throw as much light on Bible history as the cuneiform inscriptions have done. Probably they will be found to be of an earlier date.

THE CHURCHES AND THE AFRICAN SLAVE TRADE.—We hardly think that Christian Churches have discharged all their duty in reference to this ghastly but momentous subject. Nothing more appalling has fallen on Christian ears during recent years than the details of slave-hunting in Africa. Every traveller has contributed some horrible narrative. There is reason, too, to fear that in some quarters the atrocities have been becoming greater than before. In the vast region of the Soudan, the transfer of the traffic to Arab hunters, which took place some years ago, was found by Colonel Gordon to have produced a desolation of fearful magnitude. Colonel Gordon's own efforts to suppress slave-hunting in the Soudan were most successful. But he found himself compelled to resign the post of Governor-General. His successor is one Raouf Pacha, far from like-minded with himself. The accounts that come to us are, that the hunting of slaves has been resumed, and the prospects are very alarming.

It must be borne in mind that the Government of a foreign country, like Great Britain or the United States, has no direct power in the matter, it can only use its influence with the actual lord of that region—the Khedive of Egypt. It is so far well that the present Khedive, like his predecessor, is opposed to the slave trade. It is very gratifying that, unlike the whole race of Mohammedan rulers, he contents himself with a single wife, and that he is most anxious for the education and the elevation of the women of Egypt. But the Khedive's influence is limited, and even in such matters as the appointment of officers to important positions, he is often unable to carry out all his wishes. Lately, he has been paying honour to one who has shown himself the most determined and powerful promoter of the slave-traffic in the Soudan.

Such men as the Khedive need to be encouraged and strengthened in every possible way. And our own Governments need to be urged and supported in the efforts they may make. One step of great practical importance would be the appointment of English and American consuls at some of the chief emporiums of trade. It is through British consuls that so much has been done against the slave trade in the dominion of the Sultan of Zanzibar. It would not cost General Assemblies much to devote a couple of hours to the African slave trade, to send memorials to their Governments, and encourage their congregations to do the

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same. It is understood that Mr. Gladstone is personally alive to the importance of the subject. And our friends in the United States and in the colonies have the same interest in the work with us all. Is it not fitting that the followers of Him who came to give liberty to the captive should show some interest in this cause? No doubt our business is to preach the Gospel; but we know the African slave traffic to be the most grievous obstacle to this course, and our memorials would be counted no interference, but welcome helps to those who are actively trying to close the open sore of the world.

AMERICAN NOTES.

THE PRESIDENT AND THE PEOPLE'S PRAYERS.—Writing to you in the middle of the month of July, but one thought has possession of the mind of an American citizen and Christian. It was on the second day of this month, a beautiful summer morning, when the President of the United States was smitten by the hand of an assassin. It was a deed to make the world turn pale with horror, and in a very few moments the news had been spread abroad over a large part of the globe. From that moment to this hour, it may be truthfully said that prayer without ceasing has been made that the life of the President may be spared. We have been deeply affected by the earnestness with which prayer has been offered for the same blessing by the Christian people of our "mother country." The tender sympathy expressed by Her Majesty the Queen, and by the press, has touched the sensibilities of our people. Thus far, God has been pleased to grant the desires of those who pray, and there is every reason to hope that the President will be raised up to resume his high place of usefulness.

You have been told, and with truth, that General Garfield, our President, is a praying man himself. The first time that I ever saw him was in an open-air prayer meeting, at Williams College, of which he is a graduate. At that College, which is situated in the north-western corner of the State of Massachusetts, American Missions to the heathen are said to have been born. A few young men were in the habit of meeting in the fields under the shade of a haystack, to pray that God would give them the qualifications of Christian missionaries, and open the way for them to go far hence to the pagan, perishing world. Their prayers were answered. The spot where they often met has been identified. The surrounding ground has been secured as a Mission Park, and in its centre is reared a marble monument surmounted by a globe, representing the world for which these young men prayed and laid down their lives. On each returning annual "commencement," the friends of the College, including large numbers of its *alumni*, meet on Sabbath afternoon around this monument, and spend an hour or two in prayer. During the exercises of this summer's meeting, while all hearts were burdened with anxieties for his life, it was good to remember with what fervour he himself had in former years participated in the same service of prayer and praise. He was on his way to this College when the attempt upon his life was made.

AMERICAN DEGREES.—Our American colleges are very liberal in the matter of honorary degrees, and especially in the line of Doctors of Divinity. We have more than I dare to state of chartered institutions authorised by law to grant these degrees; and it is not to be denied that by far the larger number are conferred by colleges not widely known. Few of them are conferred on ministers personally applying for them and submitting to examination. As the degrees are purely honorary, they are given on the petition or recommendation of friends. They are rarely bestowed on unworthy men. But it must be confessed that they do not distinguish a man as necessarily of very superior parts or attainments. They are not bought with money, as in some countries, but they are sometimes given with the hope of influence in return. And when that is the impelling force, it is quite as unbecoming as taking a fee. You will find that very few degrees of D.D. have

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this year been sent to England or Scotland. The impression is general with us, that our degrees are too cheap to be worth much, and that the British brethren do not esteem them highly. Hence the reluctance to give them abroad, when so many are willing to have them at home. No more will be dispensed this year.

GROWTH OF THE CHURCHES.—At the time of writing this, the reports of the churches to the several General Assemblies have not been tabulated and published, so as to enable me to state in figures what the growth has been in the year ending April, 1881. For several successive years past, the rate of increase—not the actual number of members—of the Presbyterian Church (North) has been diminishing. This decrease in the rate has been uniform and steady, alarming many, while others have attributed the decline to the increased carefulness of church officers in striking from their rolls the names of members who have been lost sight of. In this country, more than in older and more permanently settled conditions of society, our population is fluctuating and migratory. Our people are far more inclined than yours are to change their place of residence to better their fortunes. And as these changes are experimental, church members are too apt to neglect to ask and receive letters of dismission to other churches in the region to which they remove. Thus it comes to pass that in many churches there are on the roll many names of persons whose residence is wholly unknown to the pastor or elders. To cut them off may be a wrong to them and the Church. To retain their names is to continue on record a host of professors of religion who have practically gone into the world. But there is no doubt that the number of members received from the world on the profession of their faith has been less and less for a few years past. It is a fact to be looked at seriously.

NIHILISM AND COMMUNISM.—It may well be asked if the freedom of thought and speech in the United States of America has fostered the extension and expression of those pestilent heresies which infest some other lands. It is a fact that we have no tariff laws by which the importation of these and kindred pests are excluded from our ports. But ours is a very poor market for them. We have a lot of foreign sore-heads and knaves who make noisy outcries for something, they know not what. But the avenues to wealth are so many and wide, that a man with brains finds it easier to get a farm of his own in the way that Government offers it to him, than it is to overturn the Government and take his chance of getting something in the general scramble. We have *few*, I think *no*, public men who take sides with the enemies of law and order. The wretched man who attempted to assassinate the President had been a member of the Oneida Community, and, it is said, was expelled from it. That body, which recognised—it professes now to be reformed—a community of women as of property, has never inculcated any resort to violence or illegal methods for the propagation of its opinions. And the public sentiment of the country would not tolerate the existence of a body of men avowing such objects.

Dr. Russell, whose London *Times'* letters have made him a distinguished authority, has made a recent tour in the United States, and gives a deplorable picture of the crime and general lawlessness of some of our far Western States and territories. To us, his accounts appear exaggerated for sensational effect. But they describe a state of society peculiar to the frontiers of civilisation, and so far as the facts are truthfully set forth, they ought to stimulate our local governments to take better care of their people. This is a function of government scarcely recognised in democratic republics. Here, the people take care of the government and themselves. And hence it is very likely to occur that both are sadly neglected. Still, we are compelled to feel and to deplore the fact that our civilisation, in the regions described by Dr. Russell, needs the elevating influences of the Gospel, and that for the present we are justly reproached for their absence.

But the progress of civil institutions, of law and religion in the rapidly-populating domain of the great West, is not to be calculated by the march of morals and manners in any part of the world in any previous period of history. This is a new world and all the circumstances are novel. We are in the midst of a

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mighty experiment. The eyes of mankind are upon us, let us also have the prayers and sympathies of the Church. And as Scotch-Irish Presbyterians were the pioneers of our Independence, and helped largely in laying the foundations of our republic, let us have their help now in maintaining the supremacy of those Presbyterian ideas of justice, right, law and duty, which are essential to the well-being of any State.

S. IRENAUS PRIME.

GENERAL SURVEY.

SCOTLAND.

PRESBYTERIAN CHURCHES.—The Rev. David Clement Scott, A.M., B.D., has been appointed head of the Blantyre Mission in place of the missionary recalled. Mr. Scott had been in business for several years before he “entered, seven years ago, on his university curriculum, with a view to Foreign Mission work, an aim that he has kept constantly before him during the whole course of his studies, which he passed through with high distinction.” Mr. John H. Dean, M.B., C.M., has also been appointed as an additional Medical Missionary to Blantyre. Very elaborate and minute instructions have been put into the hands of these gentlemen for their guidance. Their first work is to be the mastering of the language of the country; they are to keep in mind that they are sent to *found a church, not a colony or a state*; they are to obey the laws of the people among whom they dwell, and inculcate the same obedience on others; they are to take no part in native quarrels, and carefully to abstain from ever acting as judges, though they may persuade disagreeing parties to concord; they are in no case to punish crime themselves, but to hand the offender over to his chief; if the offender belong to a distant tribe, he is to be deported; and where, for this end, it is necessary that he be secured, care is to be taken that he be well treated; they are never to involve themselves in any trading transaction beyond purchasing for their needs; caution and circumspection are to be used in regard to all traders and trading companies; no fugitive slaves are to be received by any agents of the Mission, though natives are to be taught the evils of slavery, &c. &c.

The “Livingstonia Mission” of the Free Church has had its first native convert. A Manganji, “on the profession of his faith,” was recently baptised by Dr. Laws. Another baptism is likely soon to follow. And further, we are told of a “band of inquirers” and of some of the young people holding prayer meetings among themselves, and even doing something in the way of evangelising their countrymen.

An interesting incident in Livingstonia history has been the presence of the Rev. W. P. Johnson of the Universities Mission, which, under the High Church Bishop Steere, is working in the Nyassa region. He was rescued by Dr. Laws when almost in the last straits from the want of food. He resided for some time with the Free Church Missionaries, and, when well enough to do so, took part in their religious services. The Universities Mission has thanked the Free Church for its brotherly services to Mr. Johnson, and spoken approvingly and hopefully of his co-operation with its Missionaries. It is pleasant to hear of such a thing. It may promote, at least, mutual civility and respect. Yet too much must not be made of it. The real High Church view and feeling is indicated in the fact that, in its account of Dean Stanley’s funeral the other day, the *Guardian* gave no Presbyterian or Nonconformist the title “Reverend.”

It seems that Mr. Kenneth Macdonald and three other missionaries, in order to have the question legally tried, refused to take a license from the Chief Commissioner of Police, and continued their square preachings at Calcutta. Of course,

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as we mentioned in our last number, they were prosecuted. The prosecution, however, utterly failed. The Presidency magistrates stopped the counsel for the missionaries in the middle of his speech, it having appeared so plain to them that Mr. Harrison had acted *ultra vires*. It was also remarked from the bench that no proof had been given of any disturbance having been created. The Viceroy, according to Lord Hartington, had nothing to do with the matter; but the same cannot be said of the Lieutenant-Governor of Bengal. In reply to a statement from the missionaries, he seems to have taken upon himself the whole responsibility; and the matter now assumes a more serious aspect. After the decision of the magistrates, with very dubious wisdom, Sir A. Eden put it into the hands of the bishop—we believe a high churchman—to arrange a meeting between certain Government officials and a deputation from the missionary conference. The meeting was held under the bishop's presidency. Of the three representatives of the civil power present, two were Mr. Harrison and his deputy, with whom there had been previous unsatisfactory intercourse. As might have been expected, no agreement was come to. The missionaries did not think they could accept the Lieutenant-Governor's terms. And so things stand.

Under an appointment of last Synod there is to be, as we understand, a general visitation of the congregations of the United Presbyterian Church. The visitors are to obtain information in regard to the "revival of the life and power of religion," the "state of the Communion roll" as indicating the increase or decrease of the membership, and the difficulties met with in the Church's work; the means employed for furthering the religious instruction of the young, the missionary and other schemes of the Church.

We learn from the *United Presbyterian Record* that there is now a "Presbytery of Biafra." In connection with it there is a finance committee of which "King Eyo is chairman." The minutes are kept in Efik, and are to be regularly published. It is a cheering indication of progress in West Africa.

ENGLAND.

CHURCH OF ENGLAND.—The discussion in regard to the London "city" churches is still carried on. Another partial census, embracing several Sabbaths, does not improve the look of matters. The "scandal"—the "great scandal" the *Guardian* calls it—of between fifty and sixty places of worship, some of them extravagantly, and almost all of them well-endowed, with an attendance of three or four thousand non-official men and women, instead of lessening, becomes greater in the public eye. Convocation has frankly admitted that reform is needed. Defenders, however, are not wanting. There is even a "City Church and Churchyard Protection Society," which includes among its members the Duke of Westminster, the Poet Laureate, Mr. Leonard Courtney, &c.; and Mr. H. Wright, its secretary, is not disposed to admit that the "city churches" are unnecessary. Mr. Wright incidentally mentions one very gross form of abuse. While the minister is non-resident, he "farms" out his "rectory" as offices, no doubt at city rents.

The Upper House of Canterbury, at a meeting last month, had the subject of the "Neglect of Holy Baptism" under its notice. Bishop Ellicott stated that 70 per cent. of the population of England, or rather more, might be considered "as being members" of the Established Church, but that 15 per cent. of these failed to bring their children to the baptismal font. Many, it was said, regard the new system of registration as "almost as good for all practical purposes as baptism;" while in the view of some "the certificate required as to the age of children attending schools superseded the need of it." This seems to show an amazingly low view of the ordinance in a Church where so much stress is laid on it by a large portion of the clergy.

Among a great many interesting subjects, the Lower House of Convocation

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had before it, we may mention particularly "The alleged increase of immorality," on which a report was presented by a Committee of the House. Such is the state of London—it was affirmed—that it can only be compared with the Rome of the early Cæsars. Canon Thynne quoted the saying of an intelligent medical man in the West of England, "I ride from morning to night and I do not look on the face of a modest woman." Very strong remarks were made about the higher classes. The character of the literature to be found upon their drawing-room tables, was very pointedly referred to. They were accused of receiving into their society persons conspicuous for their immorality. Canon Jeffreys said that "the dress of the upper class was scandalous and offensive," a statement confirmed by the president, Lord Aluzne Compton, who "quite agreed that the dress of the upper class often appeared exceedingly immodest." While denying that the morality of the upper class was worse than that of the lower, Canon Wilkinson, one of the most successful and influential ministers in London, in a very earnest speech admitted that there was "a diminished respect for the sanctity of marriage," and he called attention to views of a very discreditable kind which "many doctors" propagated. However, this gloomy view of things in England was not shared in by all the speakers. Exaggerations were pointed out, encouraging instances of moral improvement given, and suggestions made in the way of remedy.

NONCONFORMISTS.—There is some discussion going on in regard to the Congregational Jubilee Fund. It is maintained that in making a great effort to raise the stipends of ministers in the smaller and poorer congregations, some far deeper wants are being overlooked. This is urged, sometimes with considerable power, by a writer in the *Nonconformist*, who signs himself J. P., and who we suppose must be a person of influence. We want the men, he says, and you will not get them by merely raising the pay. There must be a revival of religious life; without that, all is vain. "Mr. Hannay," says J. P., "with all his experience, has no conception of the dulness and somniferousness of the moral essays, and quasi-critical and scientific dissertations that are read from thousands of pulpits, Sunday after Sunday, from one year's end to another." Given in any case the true pastor, he says, and no fear as to his hire. It may be that there is a want of real spiritual power in the pulpit, and it is perhaps too apt to be forgotten that colleges can make theologians and critics, but cannot make ministers, but evidently such views are altogether impracticable. The *Nonconformist* shrewdly replies that they would soon put an end to Congregationalism in the country districts—that the fulfilment of a great duty to the poorer congregations of the body is in no way inconsistent with every effort being made to deepen spiritual life. A Church that will not pay its ministers decently is not likely to get ministers of the true stamp from the great Giver of them. More plausibly, from a Congregational point of view, it is objected to the Jubilee scheme that the working of a great general fund, in the hands of a central authority, is inconsistent with Congregational principles. Will not the smaller congregations and their ministers be in the hands and at the mercy of some powerful central committee? It is perhaps hardly an answer, that no congregation need accept anything from the general fund unless it pleases.

WESLEYANS.—The Wesleyans have been holding their Annual Conference at Liverpool, where they were received with great cordiality. The Bishop sent them a very kindly letter of welcome and God-speed. A deputation from the various Evangelical Nonconformist Churches presented an address of Christian salutation; and the Mayor of the city showed them all respect and hospitality.

For the last two years the statistics of Wesleyan membership have been rather discouraging, the numbers having shown a slight decrease; but the tide seems to have turned again, and this year there is an increase of more than 4000. Better than that, there are cheering reports of religious quickening in different places; London, Bradford, and Wednesbury are specially mentioned.

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Between sixty and seventy young men were ordained to the ministry of the Gospel, and the candidates for the holy office are beyond what is needed.

The most important discussion in the Conference was on the "Revised Book of Offices," prepared by a committee which had "been instructed to eliminate everything not in harmony with evangelical Protestantism." Its approval was moved by the Rev. B. Gregory in a firm and earnest speech, dealing especially with the Baptismal service, which, if it did not teach Baptismal Regeneration, he evidently thought tended in that way. He was supported by Mr. Arthur and Dr. Rigg, but there was a strenuous opposition, among others, by the Rev. F. W. Macdonald, the Fernley Lecturer of the year. The debate ended in the "revision" being sent back to a committee for re-revision. There is evidently still in the conference some sympathy with the High Churchism of John Wesley.

The Conference had forty-four ministers and forty-three laymen to appoint for the Ecumenical Conference shortly to meet in London.

METHODIST FREE CHURCHES.—The "annual assembly" of the United Methodist Free Churches met recently. This body of Methodists reports its possession of 1328 chapels with 360,000 sittings. On the 10th of April there were present in their chapels 108,000 in the morning and 150,000 in the evening. The membership is 60,000. The entire contributions last year for Foreign Missions were about £18,000. Twenty delegates were appointed to the Ecumenical Council.

The Baptist *Missionary Herald* for August contains very interesting notes of the journey up the north bank of the Congo to Stanley Pool, by two of the missionaries. It has been resolved to appoint six additional missionaries for that region. Four of these are to be at Stanley Pool—two of them for work at the Pool, and two for interior work in the steam launch which is to be provided.

GERMANY.

"THE INNER MISSION."

By PROFESSOR LEOPOLD WITTE, *Pforta*.

FOR the last half-century there has existed in Germany an organisation of workers for Christ, continually increasing in their number as well as in the extent of their operations, and known by the general designation of the "Inner Mission." The name is not synonymous with the "Home Mission" of English Christians, as the work of the Inner Mission is of a more extensive and general character.

The name "Inner Mission" originated simultaneously at Göttingen and Hamburg. In the former of these places it was used by Professor Lücke in an academic lecture on the subject of working in the cause of Christ, and in the latter place by Dr. Wichern, the most active and most successful practical representative of such work, who, in 1833, established the well-known "Rauhe Haus" at Horn, near Hamburg. At the first meeting of the Kirchentag (Church Diet) held at Wittenberg in September, 1848—that memorable year of Revolutions, when pious ministers and laymen met together to strengthen one another in the faith—this name was officially accepted, and on the 9th January, 1849, the "Central Committee of the Inner Mission of the German Evangelical Church" was instituted. This committee, holding its meetings in Berlin and Hamburg, controls the whole operations carried on by this great association in its various fields of labour.

The designation "Inner Mission" proceeds on the idea that the extension of the kingdom of God must be carried forward not only by labour directed toward those that are *without*, but also toward those that are *within*, the sphere of the Christian Church, *e.g.*, toward those who, though they have been baptised, have nevertheless fallen away or become estranged from the Church. The Inner Mission, therefore, does not specially concern itself with the heathen or with the Jews, but with those who are nominally Christians, and with the conditions and circumstances of Christendom itself. The subjects of the Inner Mission are only

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those persons or communities which stand within the kingdom of God, but are not under the power of its saving influences. It differs, therefore, from the labours of mere philanthropy or humanity; for wherever men are found strangers to the Christian life, there are the objects of the Inner Mission.

In reality, the work of the Inner Mission has all along been carried on by the Christian Church, although the name is of recent origin. It is not, however, to be confounded with the ordinary operations of the Church carried on by the pastor in his official character. These have more a relation to such as are living under the influences of the Gospel. The Inner Mission takes cognisance only of those who are spiritually diseased; and every one who, by virtue of the general priesthood of believers, is a living stone in the Spiritual Temple of the Lord, whether he holds an official position in the Church or not, is warranted, nay bound, to take a practical interest in this work. Hence it becomes obvious why, on the one side, those who have an exaggerated idea of the pastoral office, should hold aloof from the operations of the Inner Mission, and, on the other, those of a negative, purely humanitarian tendency, should be hostile to its aims. Only Christian, believing persons can be expected to concern themselves with the work of the Inner Mission. At present, the opposition arising from both sides has, in a measure, disappeared; and the grand results of the Inner Mission, and of the labours of its chief representative, Dr. Wichern (who was raised in 1858 to the rank of Oberconsistorialrath in the highest Prussian Ecclesiastical Court and in the Ministry, and was entrusted with the general superintendence of all the State prisons and Reformatories), have gradually put to silence every unfriendly or hostile voice. Even *The Protestanten-Verein* (Rationalist) has not been able to refrain from high approbation of the labours of the Inner Mission.

The functions of the Central Committee are three-fold—1. The promotion of the already existing institutions of the Inner Mission; 2. Making efforts for the establishment of new ones; 3. Independent undertakings—such as the editing and dissemination of publications, sending out itinerant preachers, &c.

Under the Central Committee are placed—(1.) National and Provincial Unions, which comprehend the entire sphere of the Inner Mission within a given geographical district: of these large Unions there are at present about thirty. (2.) Town and village or smaller district Unions, which are counted by hundreds. (3.) Special Unions for the promotion of a separate department of the work of the Inner Mission. These fall under three divisions—(a) Unions “of rescuing love”; (b) of “protecting love”; (c) of “gaining love.”

Among the Unions for “rescuing,” are—(1.) Educational Unions and Institutions, 60; (2.) Houses of Refuge for Neglected Boys and Girls. Of these there are—in Protestant Germany, about 350; in Prussia alone there are over 200. The oldest of these are that of Lutherhof, in Weimar, founded in 1813, in the midst of the distress arising from the French invasion of Germany, by the pious Johannes Falk; the Institutions of Count von der Recke in Dusselthal, and Von Zeller in Beuggen, in 1816; the Rauhe Haus (called by a previous owner “Ruge”) of Dr. Wichern, founded in 1833; (3.) Unions and Asylums for the care of Released Prisoners, of which there are at present, including the Houses for Magdalenes, about 52.

To the unions for “protecting” belong our so-called “cribs” for children up to two years of age, founded in opposition to the State or communal foundling hospitals, the infant schools, and the Sabbath-schools, which are being more and more established after the example of those in England and America. According to the latest statistics there are, in the whole of Germany, and belonging to the national Church, 1466 schools, with 6592 teachers, and 137,502 scholars; while, in connection with the Wesleyans, Baptists, Episcopal Methodists, Darbyites, &c., there are 511 schools, 1783 teachers, and 24,749 scholars. Thus, there are, in all, 1977 schools, 8325 teachers, and 162,251 scholars. To the same class of unions belong orphan-houses, infirmaries, hospitals, and Christian lodging-houses, as homes for journeymen tradesmen, established in 128 out of the 2148 towns in

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the German Empire; also, institutions and lodgings for maid-servants, together with young men's associations, which, although by no means so numerous as in America and England, have yet a good future before them.

Among the unions for "gaining" are reckoned institutions for imbeciles (thirty-one); for epileptics, of whom there are in Germany about 40,000 (six); for the blind (about twenty); for deaf and dumb (about seventy); for lunatics, &c.

Finally, we mention the institutions for the training of labourers for the Inner Mission. From the most recent authoritative reports we gather the following facts:—There are at present in connection with the Evangelical Church of Germany fourteen "Brüderhäuser," i.e., institutions of the Inner Mission, in which young men go through a regular course of instruction, generally extending over three years, similar to that for teachers; while at the same time there are, connected with them, educational institutions for neglected children, in which they are trained to practical work, or prepared for occupying situations in some of the many unions and institutions connected with the mission. In these fourteen Brüderhäuser there are at present 250 young men under training: a considerable number have already entered on the service of the Inner Mission. At the present time, over 1400 situations are occupied in this manner: 129 are engaged as superintendents, presiding over orphanages, &c.; 26 over houses for imbeciles; 43 are working in infirmaries; 38 have the charge of lodgings; 59 are engaged in connection with houses of correction; 57 are town-missionaries; 300 are teachers in institutions; 206 are preachers in the colonies, mostly in the United States. Ten times as many labourers are needed every year as can be obtained. Of deaconess "Mutter-häuser" (mother-houses) there are 51 in Germany, containing in all 3901 sisters, engaged in 866 different fields of labour, with an income of 4,099,340 marks, and an expenditure of 4,110,147. In the year 1877 there were 1185 sisters engaged in 397 hospitals, 133 in 56 poor's-houses and infirmaries, 522 in 288 congregational stations, 168 in 73 orphanages and educational institutions, 194 in 168 infant schools, 35 in 23 "cribs," 21 in 16 houses of refuge, 8 in 8 industrial schools, 79 in 24 institutions for servant-girls, 37 in 8 institutions for imbeciles and epileptics, 19 in 7 asylums for servant-girls, 14 in 6 prisons, 12 in 4 hospitals, and 4 in 2 deaconess' schools.

In this survey of the extensive field occupied by the Inner Mission, we have left out of view a whole class of institutions supported and directed by it, such as institutions for the training of female teachers for infant schools, for the curing of drunkards, &c.; as also, the labours of the Gustavus-Adolphus-Verein, &c. It will, however, be seen from what has been stated, that Christian Germany is devoting itself with earnest zeal to the work of Christian love, and that the Inner Mission is a field on which evangelical faith bears the richest fruits, which the Lord of the Church will bless for the upbuilding of his kingdom.

BOHEMIA.

DIRECTORY FOR WORSHIP IN THE BOHEMIAN AND MORAVIAN REFORMED CHURCHES.*

I.—THE ORDER OF PUBLIC WORSHIP.

DIVINE service is to be held twice on Sundays, and generally also on the ordinary festivals—forenoon and afternoon. At the forenoon service, a larger or smaller portion of the sacred Scriptures is to be made the basis of the sermon; at the afternoon service, on the other hand, a question out of the Catechism is to be taken up; or, when sufficient instruction is given in this, a portion of the Bible is to be made the foundation of the sermon.

Divine service begins with singing, which, from the earliest ages of the Church, even among the children of Israel, formed an essential portion of public worship,

* For this document we are indebted to the kindness of Dr. Böhl, Professor at Vienna, who was one of those engaged in drawing it up.

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and must, therefore, continue to do so. It is of great importance that the congregation should be assembled before the singing begins; and the minister ought on this point to set a good example to the people.* In choosing the psalms or hymns, the minister should have regard to the words he has chosen for his text.

After the singing is ended, the minister reads aloud, in the pulpit or at the table, the "Prayer before the Morning Sermon," as also a portion from the sacred Scriptures, during which the congregation rise from their seats. Then follows more singing, after which the sermon begins. But this should be preceded by a short prayer invoking the presence and blessing of the Lord, during which the congregation should again remain standing.

The minister reads aloud the portion of Holy Scripture which he intends to expound. For increasing the attention, the congregation should read after him in their own Bibles; moreover, they should have their Bibles before them during sermon, that they may refer to the passages cited by the minister.

As a rule, the sermon should not last longer than an hour.

After the close of the sermon, a verse is sung, and then follows the "Prayer after Sermon." This is succeeded by the exhortation to remember the poor, and not forget the wants of the community on leaving the church; after this, the congregation is dismissed with the blessing of the Lord, which they should receive standing. The blessing is followed by the closing hymn. Before leaving church, the congregation engage in silent prayer.

The afternoon service ought to be especially devoted to sermons on the Catechism, in order that the members of the church also may be exercised and skilled in it, so as to be able to instruct their own children and others at home, during the week, in the leading points of our Christian doctrine. If the minister does not care to engage in extempore prayer in the afternoon, then he will use the "Prayer before and after the Catechetical Exercise," which is to be found in the "Book of Church Service."

The public repetition of the answers in the Catechism, and examination on them, may be held at the close of the afternoon service, as time and circumstances are found suitable; and on these occasions every one ought to attend, unless unavoidably prevented. It is necessary that two or more elders be present.

During the week, especially in winter, a suitable time and hour are to be fixed, if possible, when an exposition of the Word of God—particularly of whole books or connected passages—can be given to the congregation (Bible-readings). If the minister does not choose to pray extempore, he will make use of the "Prayer before and after Sermon during the Week."

The Sunday schools are not to be conducted by those who are not called to the work, or by women (contrary to 1 Tim. ii. 12). For this purpose, the Presbytery are to appoint, in every village at a considerable distance from the Parish Church, one or more men who are pious, apt to teach, and versed in the Holy Scriptures, and who only seek the glory of God. These ought to prepare during the week, and to be provided by the minister with books and hints, in order that they may gather round them and instruct the children of believers on the Sabbath evening. In the parish village itself, the minister is to conduct the Sunday school, if this should really be necessary, notwithstanding the two public services. Adults also should be invited to the Sunday school, and encouraged to stir up the gift that is in them, and answer questions if the children need to be informed.

II.—THE ADMINISTRATION OF THE HOLY SACRAMENTS.

The administration of the sacred ordinance of baptism is to take place on the Sabbath, after the forenoon service, before the assembled congregation. On the preceding Sabbath, the minister informs the congregation of the celebration of the sacred rite. He usually waits till two or more children have been announced for baptism. If the parents earnestly desire the baptism to be performed during the

* The Bohemian pastors do not enter the church till the congregation has commenced singing; but an endeavour is now being made to introduce the practice followed in this country.

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week, the minister is to bear with such parents (Rom. xiv. 1). But he shall, in the pulpit, and in the catechetical instruction, specially warn the people against superstition, and for himself and others lay to heart the words, "A child is not lost for want of baptism, but contempt of it" (*Non defectus, sed contemptus baptismi damnat*—Augustine). On the other hand, the members of the congregation are to be exhorted not unduly to defer baptism, from a feeling of indifference towards this important sacrament, or from levity. But the father of the new-born child, when he happens to be at home, or, if he should be absent, a male friend, is to ask the parish minister for baptism, and at the same time to give the name of the god-father. This is to be done in order that, if it should be necessary to ask the parents or the god-father about anything, the minister may have the opportunity of speaking about this privately. God-fathers are allowable, but are not required by any command of Christ and His apostles.

Children begotten out of wedlock—if the couple get married before the birth of the child, and manifest repentance for their sin—are to be baptised along with legitimate children, in presence of the assembled congregation.

Children born out of wedlock are not to be baptised before the assembled congregation (Deut. xxiii. 17; 1 Cor. v. 9). In the case of illegitimate children, there shall be no unmarried god-father.

On the Sabbath for which the baptism is fixed, the parents and relations of the children to be baptised shall take the seats reserved for them near the minister. Public worship goes on in the usual way, except that the minister in the course of his sermon brings in baptism as a subject of consideration. After the sermon is ended, and while the congregation are singing, the children are brought into the church. While the baptismal formula is being read aloud from the pulpit—and this must all be gone over, with emphasis laid on the more important passages—the fathers, god-fathers, and male relations of the children stand; and in answering the questions to be asked, as prescribed by the form, the mothers also are to stand, if their state of health allows of their being present.

Next, the parents, conducted by a member of the Session, bring their child to the minister; the oldest child must be brought first, and the godfathers may accompany the parents. The minister utters the name of the child, as the father declares it to him; and after the sacred rite has been performed, they return to their places.

After the closing prayer from the "Form to be used at Baptism" has been offered, and a hymn sung, the congregation is dismissed with the benediction.

The blessing of women after childbirth* is not to be summarily abolished if it has been customary; but on the other hand, it is not to be introduced where it has not been usual.

Children who have been baptised are to be diligently instructed, from their earliest years, in the truths of salvation; and for this purpose special use should be made of the Catechism. And those who have been prepared at home and by the pastor in such a way that, when the questions of the Catechism are put to them, they evince an intelligent acquaintance with its meaning, may be admitted to the Lord's Supper, if no exception can be taken to their general conduct. The character of this admission, as an examination or test, is to be strictly maintained. The young people are to give evidence, before the assembled congregation, of their faith, and of the doctrine which they have been taught. At the close of the examination, the elders state whether they consider the youths sufficiently advanced to be relieved from further instruction, and to be admitted, as adult members, to partake of the Lord's Supper.

The pastor has to see to it that the consciences of the young people be not burdened by taking vows.† Let him rather exhort them, like a father, to continue

* *Puerperarum benedictio et purgatio*. It is the custom in some places for the minister to pray with the mother for her and the child before she re-appears in church. Cf. Voetius, *Politica Ecclesiastica*, I., Lib. iii., Tract. iv., where that custom is disapproved.

† The reference here is the abuse of "confirmation," which still prevails in the Bohemian Church.

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in all simplicity in what they have heard and learned, and not to forsake the assemblies for worship (Heb. x. 25).

The participation in the Sacrament of the Lord's Supper by the young persons who have been joined to the Church in this way, is to be a true communion, and hence not to be allowed as a service apart from the congregation. The Lord's Supper should be dispensed to the young people on the Sabbath following, or on the next holy-day, and not on the same day on which they were admitted.

The Lord's Supper is celebrated by congregations four times in the year,—on the three great holy-days, Easter, Pentecost, and Christmas, and on a Sabbath-day in autumn; and the minister, on the two preceding Sabbaths, invites the people to the service. The sermon immediately preceding is devoted to giving a reminder of the approaching solemn festival, in which case the form called "The Preparation for the Lord's Supper" may be employed. The congregation assembles on the day of celebration, at the hour of the usual forenoon service. Praise and prayer are followed by a sermon appropriate to the occasion. After sermon and singing, the minister reads aloud the whole of the form of worship to be used at the observance of the Lord's Supper, the congregation meanwhile following as he reads. When the minister has read aloud the Apostles' Creed, and while the congregation are singing, he steps from the pulpit to the Table, on which are placed the communion-vessels, together with the bread and wine. The minister then begins the solemn action with the words of the form of service: "In order that we may now be fed with the true Bread of heaven, Jesus Christ," &c., and invites the congregation while reading aloud from Prov. ix. 1-4; then, breaking and handing round the bread, he says: "Take eat; this is my body, which is broken for you. This do in remembrance of me." And as he hands round the cup, he says: "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." After the thanksgiving-prayer has been read, the congregation is dismissed in the usual way.

The Communion of the Sick* is no longer to be recommended, but those in good health are to be exhorted to care for the salvation of their souls *before* the hour of death.

III.—OF THE POWER OF THE KEYS, OR CHRISTIAN DISCIPLINE.

The power of the Keys, or Christian Discipline, does not lie in the hands of one or some servants of the Church, or other persons, but resides in the whole Christian community; and the servants of the Church are subject to this power equally with the most humble member. But that everything may be conducted in an orderly manner, the Christian Church has chosen, from among its own members, certain worthy and godly men (elders) who, in behalf of and in name of the whole congregation, are to exercise discipline together with the minister of the Word.

The minister of the Word exercises the power of the keys especially by opening and shutting the Kingdom of Heaven to the members of the Church through the preaching of the holy Gospel (Heidelberg Catechism, question 84).

The elders associated with this minister assist him in every way when he has to exercise his office, especially in seeing that public worship and the Sacraments are not neglected by the people, and generally that all public and private scandals are avoided. When, however, such neglect of public ordinances or scandals exist, the elders are repeatedly and earnestly to warn such persons in private. On the other hand, in the case of those persons who give no heed to private exhortations, the elders, in conformity with the commands of the Apostles and the usage of our Reformed Church, are to exercise discipline, as directed by our Heidelberg Catechism (question 85). Those persons, therefore, who cause offence to the Church, either by their dangerous errors in matters of faith, or by their unchristian conduct, are to be faithfully and earnestly admonished, in the hope that they may possibly amend.

The first admonition to a person causing a scandal is given privately, by one

* This is another practice against which there is a growing feeling on the part of many.

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who has been specially delegated for that purpose by the Session. The second admonition takes place when the person causing scandal receives reproof before the whole Session. The third admonition is to be given from the pulpit by the minister, but without mention of the name. If the person does not show any regard to this, the Session shall announce his name to the congregation, and exclude him from Church communion by prohibiting him from participation in the Holy Sacraments, till he shall promise and give evidence of amendment (Matt. xviii. 15-17). In such a case, however, everything must be done, not hastily, but with Christian caution.

The resolution of the Session to give an admonition from the pulpit without mentioning a name, or to debar from the Sacraments with mention of the name, can be carried out only on the basis of legal confirmation by the Committee of Presbytery, in accordance with section 73 of the "Ecclesiastical Constitution."

In the exclusion as well as in the re-admission of such persons, the minister employs the forms prescribed in the Church Service, entitled: "Form of Ecclesiastical Excommunication," and "Form used on the Re-admission of an Excommunicated Person into the Church."

To the person concerned there is reserved the right of appeal to the Committee of Presbytery against the decision of the Session (*See* "Ecclesiastical Constitution," sec. 7, l.c.; and sec. 97).

IV.—OF MARRIAGE.

The celebration of the Marriage Union is preceded by proclamation from the pulpit on three Sabbaths, and a personal intimation of the bridal pair must be made at the residence of the minister.

When this has been done, the couple, together with the witnesses, relations, and friends, assemble in the church, and take their place in the front seats, till the minister summons the bridal pair and the witnesses before him. The minister is then to read aloud the whole of the introduction to the marriage ceremony, as found in the Church Service. The nuptial address is not thereby forbidden. But a couple who have committed sin previous to the celebration of the rite, are to be married in the presence of no more than two witnesses, without public ceremonies; and the minister employs exclusively the form prescribed in the Church Service.

V.—OF THE APPOINTMENT OR ORDINATION OF MINISTERS AND ELDERS.

The appointment of ministers shall be made with prayer, in presence of the congregation, by the imposition of hands on the part of the superintendent and other brethren in office who are present. In this case, the form for the appointment of ministers is to be used (*see* Church Service).

The appointment of elders shall be made with prayer, in presence of the congregation, by giving their hands to the minister, and taking the vow. In this case the form for the appointment of elders is to be used (*see* Church Service).

VI.—OF BURIAL.

At a burial, all wordly show and superstitious ceremonies are to be avoided.

The blessing of the dead * must be wholly dropped. And the address or sermon at the interment should have the character of an exhortation or warning to those who survive. It is most desirable that the members of Session should show a lively interest in funerals.

Burial according to the rites of the Church shall not be refused in the case of an excommunicated person, if believing relations request it. In the case, however, of a godless person who has committed suicide, the minister and elders must absolutely refuse to take any part. Burial according to the rites of the Church is to be refused to murderers whose sentence has been commuted, if they die impenitent.

In all the cases mentioned, the singing and the tolling of the bells are to be dropped.

* *Benedictio Mortuorum*. This custom still exists among the Lutherans, who have severely criticised the Bohemian Reformed Church for the step now taken.

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FRANCE.

THE LATE REV. DR. FISCH OF PARIS.*

FRENCH Protestantism has just sustained an irreparable loss in the person of our beloved brother, Dr. Georges Fisch. The Master whom he had faithfully served during many long years called him home to Himself on Monday, the 3rd July, at one A.M., after a short illness, and without suffering. Our brother had come to Vallorbes eight days previous, with health already shaken since the last religious meetings of Geneva, at which he had been present; he felt a pressing need of rest and of the bracing mountain air; but He whose thoughts are not as our thoughts, held in reserve another perfect and glorious rest for this valiant soldier of Jesus Christ, even the recompense of the "good and faithful servant" who could say with the Apostle, "I have fought the good fight, I have finished my course."

Our brother's illness did not fail to make rapid progress, paralysis of the lower limbs supervening, produced by inflammation of the intestines, which, by little and little, spread over the whole body. Being almost constantly in a state of somnolence, M. Fisch said very little, and the few words he spoke were to express the perfect happiness which he was enjoying. "I am very well," he often repeated to those around him. His end was most peaceful. God spared him the sufferings and the agony which so often precede dissolution.

He had the habit of making what he called "his round," every evening—that is, of passing in review in his prayer all those with whom he had anything to do, in whom he was interested, without forgetting any; on the morning of his arrival at Vallorbes, although very much fatigued and weak, he continued praying till half-past eleven for all his friends. One of his last utterances was, "Pray for me; I have great confidence in prayer." On Sunday, 26th June, he had preached in the chapel at Morges, and never, say his hearers, more powerfully and clearly. The following Lord's Day he had joined the "cloud of witnesses," who contemplate our struggles from the heavenly mansions.

The funeral took place at Vallorbes, on Tuesday, 5th July. After a service held at the house, presided by M. E. de Pressensé, who recalled with warmth the activity of M. Fisch, the funeral procession, composed of numerous friends, proceeded to the cemetery, where a few words were added in the name of the French Churches.

Georges Fisch was born at Nyon in 1814, of a distinguished family, in the midst of which he learned that perfect courtesy for which he was so well known. He gave his heart to God from his early years. After having been the most conscientious of students, he began his career as pastor at Vevey, in the German church of that town. He already showed that marvellous facility for foreign languages which was so useful to him in after life. Adolphe Monod called him as his assistant in the church at Lyons, which had been founded after the well-known ecclesiastical crisis. At that time there was formed between him and Georges Fisch one of those friendships which are worth all the bonds of relationship. The great preacher, when called to the professorship at Montauban, saw him with great joy become his successor. It is well known how the church of Lyons developed under the pastorate of Georges Fisch, how it became the centre of intense activity in home-mission work, how it rapidly extended in the midst of that population,—so easily moved in different ways, and very accessible to religious influences. The work of the sacred propaganda was not confined to the working class; it gained the middle class, and sometimes even men of distinguished minds. It was at Lyons, and under the influence of M. Fisch, that our eminent friend, M. Rosseeuw Saint-Hilaire, entered upon that new path in which he was to hold so high the banner of the Gospel.

* The first part of this notice was written by Pastor Duplan, of Vallorbes. The second is by Dr. E. de Pressensé, translated by M. de Faye.

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In the direction of this church, in which he was seconded by excellent colleagues, Messrs. Cordès and Bertholet, M. Fisch displayed his rare practical qualities, combined with fervent zeal. The church of Lyons was distinguished by admirable Christian breadth. It was truly the church of Philadelphia in the midst of our Protestant France. It realised the principles of the Evangelical Alliance before the latter was founded.

M. Fisch took a leading part in the meetings at London in 1846, resulting in that sacred confederation which was called to make Christian catholicity prevail over our differences, the consequence of our shortsighted thoughts, incapable as they are of seizing the whole of truth. We can say with truth that M. Fisch was the personification of the Evangelical Alliance among us; the grasp of his hand, his look glowing with affection, the warmth of his welcome,—everything in him revealed that Christian love which brings us nearer the living truth than all our formulas. It is not true that his faith was hesitating; he belonged to the early period of the revival, to that of powerful affirmation, the substance of which is immortal, but the form of which necessarily undergoes afterwards the influence of that elaboration of thought which God has seen good to impose upon us.

Georges Fisch's orthodoxy was never narrow or bitter; he could respect sincere convictions in others. With so large a heart, neither dogmatic nor ecclesiastical bigotry was possible. But this breadth in no way diminished the energy of his own convictions. He had accepted the principle of the Free Churches without reserve. He took an active share in the Synod constituting the *Union of the Evangelical Churches of France*, which he was to serve directly as pastor of the Taitbout Church from 1855, and president of the Synodal Commission. In this he was the true follower of Frédéric Monod. It is impossible to tell what activity, what clearheadedness, what administrative skill, what a spirit of conciliation he displayed in these difficult functions. Our grief and stupor at the thought of what we have lost in him in this respect will tell it better than any words could do.

In order to appreciate all his qualities of heart and mind, it was necessary to see him presiding over one of our synods. His attachment to the union of the Churches only increased in the hour of difficulty. He never ceased to believe in the triumph of the great principle which it represents. This difficult charge was not enough for him; he had succeeded my venerated father in the direction of the Evangelical Society of France, as General Secretary. He was not contented with directing this great work from his cabinet; every year he visited the greater part of the stations, bringing them words of encouragement and good counsel. The Inner Mission counted him among the most zealous of its lecturers, and he was happy to avail himself of all open doors. Often has he preached the Gospel, in different parts of France, in theatres or dancing saloons.

At Paris, Mr. M'All found in him his most active auxiliary,—his right hand, as he said. Do not forget that he was at the same time a pastor, in the highest and most real sense of the word. He exercised his last ministry in the humble conditions which would certainly have had the preference of the Great Comforter, the friend, *par excellence*, of the poor and afflicted. Nothing can describe the desolation of the Church which had grouped round him latterly. Its tears are the finest of funeral orations.

The disinterestedness, the generosity of our brother were unlimited. His left hand could not know what his right hand gave, because it was ever open for all sorts of misery. It is impossible to tell what he was for his family, with so rich a heart as he had, what the treasures of sympathy and helpful affection they found in him. His hearth was wide open for all lonely ones; he delighted in bringing young men together there, and talking over with them the great subjects of Christian apologetics. How many among them have had their hesitating convictions strengthened anew by him!

In summing up, we may say in a general way that he was incomparable in the

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domain of Christian activity. He was so by his indefatigable ardour; we have never known a more laborious worker. The Lord's day on which he ceased to preach was the one on which God had put the seal of the great silence on his lips. His facility in working was uncommon; the skill he displayed in the direction of religious enterprises was in many ways superior. He may sometimes have been accused of optimism, but this optimism was the fruit of his faith in a final victory, and of his enthusiasm for the cause he had in hand. It has been well said of him, that pessimist scepticism did not even touch him. What strikes us most particularly about this activity is, how constantly it was fed from the Divine source, the richness of the inner life—that intensity of prayer which reminds us of Paul and of Luther. He gave much time to intercessory prayer, presenting before God a multitude of souls, and laying at the foot of the cross the burden of all the griefs known to him. A few days before his end, while he was prolonging his prayer beyond his exhausted strength, he refused to abridge it, saying that it would be the first time for thirty years in which he would not have ended his requests for his brethren of every condition.

And now this faithful fellow-soldier in all the holy causes which are committed to us has disappeared from our midst! He has disappeared in the plenitude of his activity, without outliving himself,—lain down, as it were, in his furrow; and this is a favour we deeply feel. The void is not the less immense in our hearts, in those of all his family—of his widow, so closely associated with him in his work of charity, and who will seek in it her best consolation; in the hearts of his children, whose affection was so precious to him—in that of his colleagues in the ministry, particularly bound to him by so many ties. Such losses are very bitter when the shadows are lengthening upon the path become more solitary as we advance in life. The void is not the less deeply furrowed into our churches. Our grief would turn to discouragement if his lively remembrance did not cause us to turn our eyes towards the God whom he served so faithfully—if it did not teach us what faith and love can do, or rather what the grace of God can do in our weakness. It is in this certainty that we now take refuge in order to renew our courage. Let us sow as he sowed, and we shall reap as he is now reaping in the heavenly glory. How often, when we are gathering some precious results in the work of French evangelisation, will we repeat the words of our deceased brother while thinking of him: "Others have laboured, and ye are entered into their labours. One sows and another reaps in the Father's house."

LIBERTY OF CONSCIENCE IN THE FRENCH ARMY.

By Rev. H. J. WHEATCROFT, B.D., Orleans.

ON Sunday, 19th June, in many French towns the procession of the "*Fête Dieu*" took place. This *fête* is one of the great ceremonies of the Romish Church, the consecrated wafer, or *holy sacrament*, being carried in triumph through the town, escorted not only by the priests, choirmen, schools, &c., but also by many of the principal inhabitants, a band of music, and a guard of honour furnished by the general or colonel commanding the garrison. Notice is previously sent to all the householders in the streets through which the procession is arranged to pass, requesting them to "*tendre*"—i.e., decorate—their houses with evergreen wreaths; in addition to which the rich cover their balconies with costly tapestries, and the poor hang out sheets, sometimes covered with paper devices. It is curious to observe how few professed unbelievers (of Roman Catholic origin) have the courage to abstain from this practice, and how carefully they, as a rule, conform to the usage of their Popish neighbours in this respect. Protestants of the middle and lower classes often undergo a species of petty persecution for their firmness in refusing to comply with the prevailing custom, and formerly this was of course still more the case.

Among the rank and file of the 45th Regiment of the Line is a corporal

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named Taquet, belonging to the Reformed Church, strictly observant of his religious duties, and bearing a high character as a soldier. On the Sunday before mentioned, Taquet received an order to form part of the guard of honour accompanying the procession in the town of Laon. He respectfully explained to the non-commissioned officer that, being of the Reformed Church, he was desirous not to participate in the ceremonial of the *Fête Dieu*, but the sergeant paid no attention to his request. Taquet ventured on no further remark, but went quietly through the exercises in the barrack-yard to put the men through the movement known as *genou terre*, and set off with the picquet to the cathedral to take part in the procession. But when the commanding officer ordered the men to kneel down, Taquet felt his conscience, as a Huguenot, revolt from such blasphemy, and remained standing. When an observation was made to him, he answered respectfully, "I am a Protestant; I do not kneel before the Sacrament, because my religion expressly forbids it." The same scene being repeated, Taquet was reported to the captain commanding the escort, who considered himself obliged to punish the corporal, the punishment being inscribed in the following manner:—"Corporal Taquet: four days' imprisonment, ordered by Captain X. commanding the guard of honour at the *Fête Dieu*, for having refused to kneel down, under pretext that it was contrary to his conscience." Taquet would also, under ordinary circumstances, have been brought before a court-martial, but instead of this, the Minister of War inflicted upon him eighteen days' imprisonment, during which no clergyman was permitted to visit him!

M. Réveillaud has proposed, through the medium of his paper, *The Signal*, that the Reformed Church should present Taquet with a Bible, as a mark of respect for his fidelity. M. Réveillaud has also prepared a petition to be laid before Parliament, praying that for the future the army should not be required to take part in any religious ceremony. This petition is now being circulated among all classes, and receives numerous adhesions. An interesting comparison may be made between the preceding and following facts. Under Napoleon III., a gendarme named Déchy, also a Protestant, who, like Taquet, was ordered to accompany a procession, remained standing when the word of command was given. His officer was indignant, and he was ordered to be punished; but on the affair being reported to the Minister of War, the punishment was at once cancelled. Shall the tender mercies of the Empire be greater than those of the Republic?

POSTSCRIPT.—THE BOHEMIAN AND MORAVIAN CENTENARY.

JUST as we are going to press, we have received definite information as to the time of meeting of the Synods of Bohemia and Moravia. There have been unforeseen difficulties, and unhappily it has been found necessary to appoint different times of meeting. The Synod of Moravia meets at Brünn, the chief city of Moravia, on 20th September. The Synod of Bohemia, the larger body of the two, meets at Prague, the capital of Bohemia, on 13th October, the very day when, a hundred years ago, the Edict of Toleration was issued. We fear that, owing to this arrangement, many of the delegates appointed by the Churches of the Presbyterian Alliance will be prevented from attending both Synods. Delegates must use their own discretion in the matter. The earlier date will be more convenient to some; while the meeting at Prague, the old historical capital, the abode of John Huss and Jerome, and the scene of many memorable martyrdoms, will probably be more fully commemorative. Both, we trust, will help to draw wide attention to those struggling Churches, the only witnesses for Reformed Biblical truth in that wide region—the East of Europe.